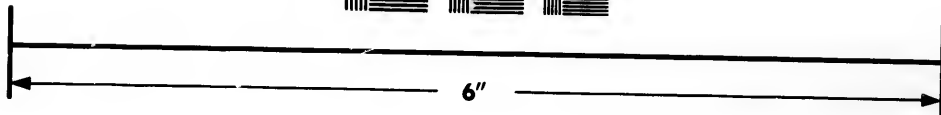
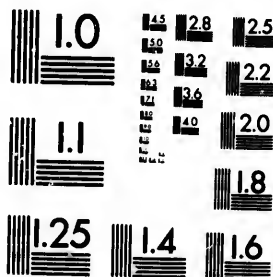


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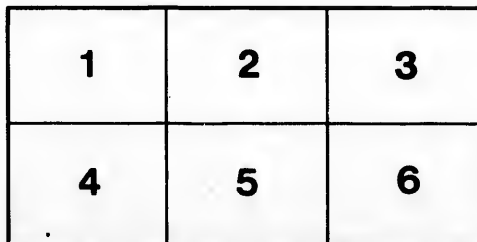
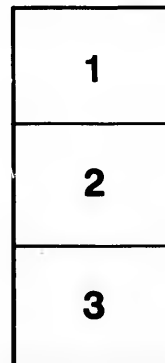
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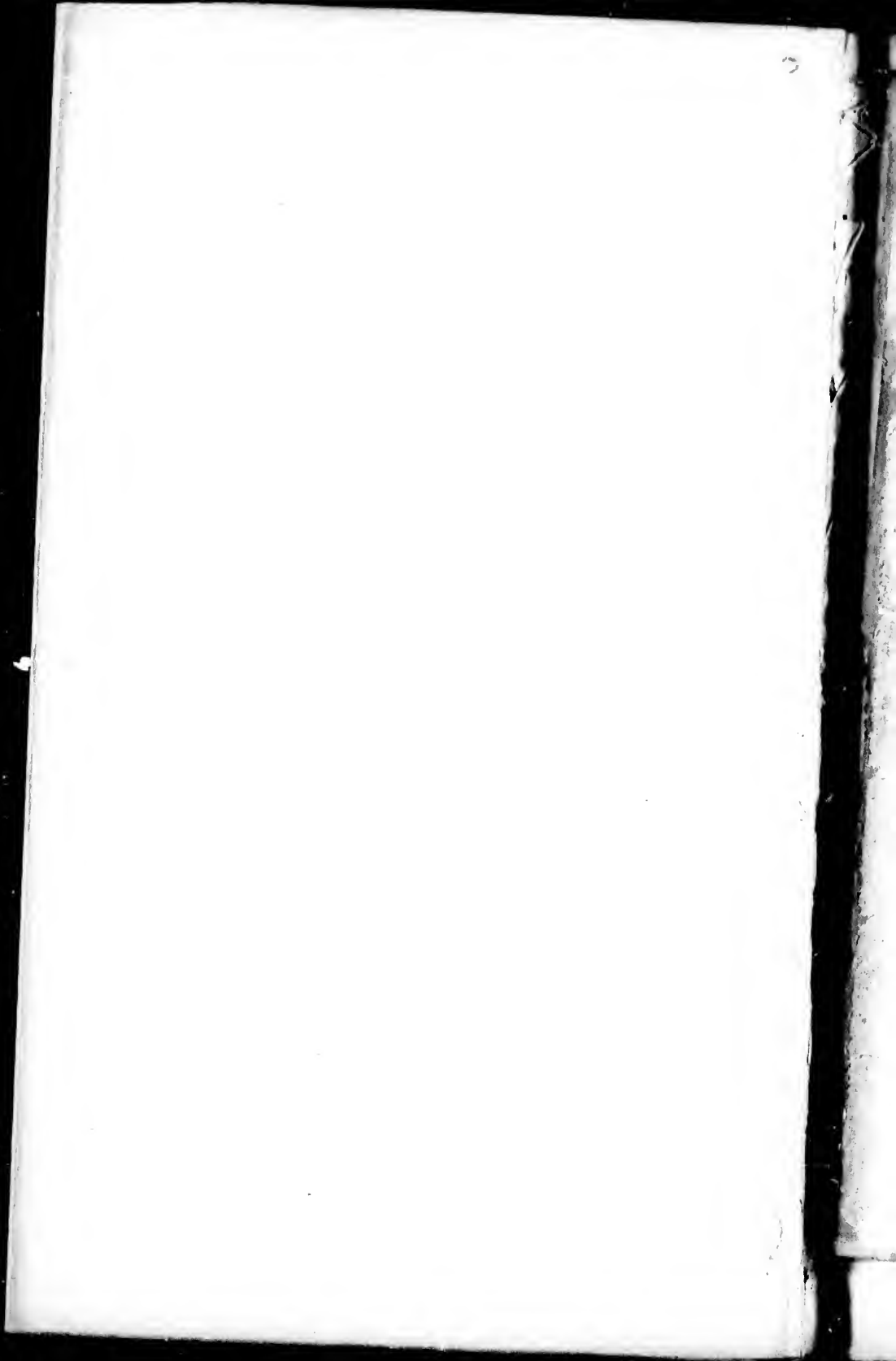
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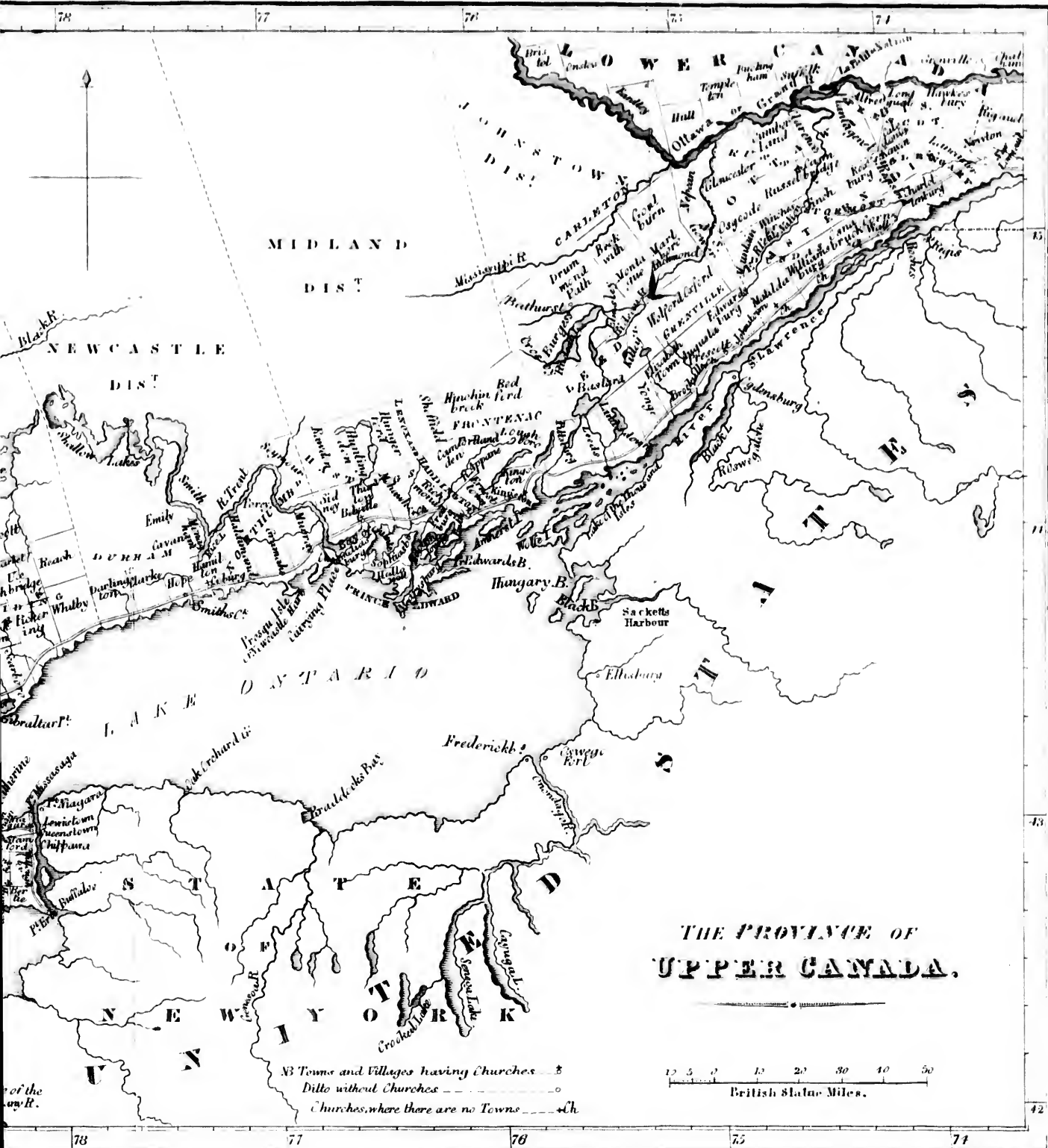
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“How shall they call on Him in whom they have not believed?
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“how shall they hear without a Preacher? and how shall they preach,
“except they be sent?”—Romans x. 14 15.







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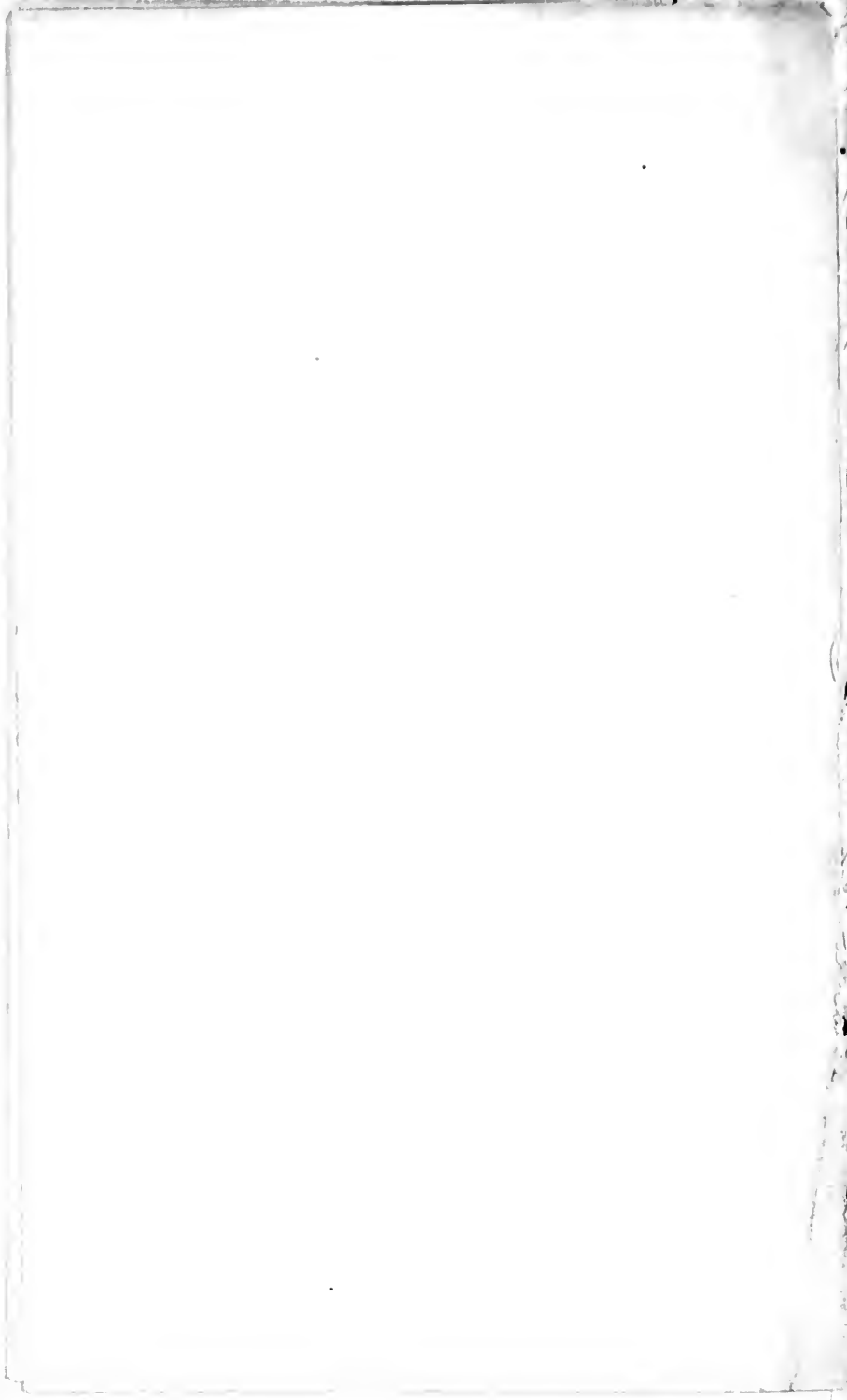
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THE
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A SERIES OF
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CALCULATED TO EXHIBIT

TO BRITISH CHRISTIANS, THE SPIRITUAL DESTITUTION OF
THE EMIGRANTS SETTLED IN THE REMOTE
PARTS OF UPPER CANADA,

TO WHICH IS PREFIXED

A BRIEF MEMOIR

OF THE LATE

HON. & RT. REV. CHAS. JAMES STEWART,

Lord Bishop of Quebec, &c. &c.

PRINTED AT THE EXPENCE OF

THE VENERABLE BISHOP'S UPPER CANADIAN TRAVELLING
MISSION FUND,

AND DEDICATED BY PERMISSION TO THE

RIGHT HON. THE COUNTESS OF GALLOWAY,

EDITED BY THE

REV. W. J. D. WADDILOVE, M.A.,

St. John's College, Cambridge;

LATE PREBENDARY OF RIPON; AND DOMESTIC CHAPLAIN TO
HIS GRACE THE DUKE OF ROXBURGH.

" We take forcible possession of the Lands of the Indians—we occupy
" and destroy their hunting grounds, the only remaining means of their
" subsistence—and not content with depriving them of that bread which
" is the staff of the present life, we consummate our cruelty and injustice
" by parsimoniously denying them also the Bread which nourisheth to
" Life Eternal."

LONDON :

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TO

THE RIGHT HONOURABLE BLANCHE,
Countess of Galloway,

THIS VOLUME, A TRIBUTE TO THE MEMORY OF HER REVERED
AND VENERABLE RELATIVE

THE LATE BISHOP OF QUEBEC,

IS INSCRIBED WITH EVERY SENTIMENT OF RESPECT & ESTEEM,

BY HER LADYSHIP'S OBEDIENT SERVANT,

THE AUTHOR.



EDITOR'S PREFACE.

In presenting the following pages to the public, with a view to set before them more forcibly the wretched spiritual destitution of the Upper Canadian emigrants, it may be expected from me, as Editor, that I should give some preliminary information. The very great influx of emigrants into the Canadas from these islands seems to have commenced with the distresses produced by the currency debates and questions, being contemporaneous with the carrying of that bill.

In 1819 the number rose at once from a very gradual increase previously, to the large number of 12,000 souls. In 1820 it continued increasing, and so on every subsequent year. In 1828, and the following years, through the encouragement given by the government and interested parties at home, the influx became still more rapid and overwhelming, varying from 33,000 to 50,000, 53,000, till it reached its climax in 1833 of above 60,000 souls. Of course it would be naturally expected under a Christian government, that a provision adequate to the spiritual wants of this enormous mass of Christian people, (at least the descendants of Christians, and the subjects of a nominally Christian government,) or bearing some proportion to it, would be made, but the reverse was the case; and, in courtesy to Mr. Joseph Hume, the late Mr. Canning and his colleagues in 1824 adopted a system gradually to diminish even the means (small as they were) heretofore granted to the Protestant Church in Canada. No words of mine can adequately describe the heinousness of such a proceeding; and to that false step, and others of a similar tendency at home, must be ascribed by every one in the least conversant with scripture, the downward progress of England since. It was the first decided triumph of popery over truth in the counsels of Great Britain—1 Kings, xx. 31—34. I pray God the result may not extend so far, but that in mercy to the ignorance of the people of this country "The Lord will yet be entreated for the land, and the plague be stayed from Israel."—2 Sam. xxiv. 13—25. Quitting, however, these awful considerations, I shall proceed to my more immediate concern—the conduct and proceedings of the late Bishop of

Quebec, under the difficulties which surrounded him. I cannot better introduce the subject than by using the words of the venerable and lamented Prelate, in an appeal which he made to the public, dated London, August the 26th, 1823, before his appointment to the Diocese.

In his capacity of Visiting Missionary he had visited all parts of the two Provinces during the years 1820 and 1821, and at the conclusion of his circuit he came to England, hoping to obtain means for building Churches, the want of which he so feelingly describes. He had but just left the scene of destitution; his words come to us, therefore, warm from his heart; and, with all the force of an eye-witness, to the wretchedness for which he pleads. "It would be very easy, says the venerable Prelate, in a late address, that of 1834, for a more able hand than mine to draw a moving picture of their wants, their claims, and their distresses, and to enlist every good feeling of your hearts in their cause, but I shall be satisfied in laying before you a brief and plain statement, confident that it will be sufficient to induce you to give them your present, and, as I hope, continued assistance." Our present business, however, lies with the previous appeal of 1823.

"The importance of religion and public worship to every community is a topic upon which it is unnecessary for me to enlarge. Forty years ago the greater part of the Canadas was an uninhabited wilderness; the settlers were labourers or poor farmers; they were obliged to build houses for themselves, and as the forest yielded gradually to their labour, barns for their stock and grain; roads also were to be made, schools to be erected, and all this was to be accomplished with little or no assistance from any public fund.

"The peculiar and interesting situation of many thousands of emigrants from every part of the United Empire, subjected to these difficulties, calls loudly for the active benevolence, the sympathy, and the assistance of their more fortunate fellow-countrymen at home. Let it be remembered that these poor people (many to avoid the stigma attached in their minds to parochial aid) have left their native country, their dearest relatives and friends, their parish, and their church, with few of the necessaries, and still fewer of the comforts of life. Their minds naturally dwell with regret upon all they have left. They ardently desire a Church and a Pastor,—but, alas! without assistance, these blessings they are unable to procure. While the impressions of home are recent, they are earnest and anxious in their longings to obtain the benefit of those institutions for the care of their souls, and the instruction of

their families, to which they had been accustomed in Britain ; and every pious and sincere Christian must surely wish to encourage, and keep such sentiments alive. To assist the Canadian emigrants in these important matters will be a good and laudable work, and will eventually prove a lasting benefit alike to themselves and to the country they have left." Such was the forcible language of this zealous and venerable prelate in 1823, and as evidence of the truth of his statement, and the extent of his distress, I shall quote a passage from a Layman, a cursory visitor in the country.

Mr. Howison, in his "Sketches of Upper Canada," among many other passages of a similar tendency, makes this remark respecting the district near Ancaster.—Pages 157—8. "There is a Church near it, in which an Episcopalian Clergyman officiates every Sunday. Exclusive of this, there are but two places between Niagara and Ancaster (a distance of 50 miles) where divine service is regularly performed. Thus, in the space of 300 miles there are but *four* villages at which public worship is regularly performed throughout the year. It is evident (this Layman proceeds) that this deficiency in the number of religious establishments must have a fatal effect upon the principles of the people; for the Sabbath, presenting no routine of duty to their recollection, *gradually* approximates to a week-day. They abstain, indeed, from labour, but spend the day in idleness and amusement, strolling among the woods, shooting game, or in wandering listlessly from house to house."

Add to this, I have at this moment, within three miles of the spot on which I write, the instance of a respectable family which emigrated with sufficient means and habits of industry, promising temporal advantage, yet were so unhappy in the destitution of spiritual comforts, that they returned, professing that they could not for any earthly good, bear the misery of living in a country where no difference existed between Sunday and work-day." "The situation of our fellow-countrymen (continues Dr. Stewart) and of the Indians, is, therefore, in every point of view, worthy of the attention of all; and the interests of religion have probably in no part of the world stronger claims, not only on the christian benevolence, but on the *justice* of this country." These considerations, and the important effects already produced by the former contributions for building Churches, towards promoting true and sound religion, and enabling the descendants of a christian people to worship God in "his house of prayer" cannot but recommend the present appeal to the approbation and support of every pious mind. In order to explain the allusion in this last pas-

sage, and to shew how steadfastly, from first to last, the Bishop pursued this important object, it may be well to notice his earlier proceedings.

The advanced age of his mother, and her reluctance to consent to his long absence in Canada, induced Dr. Stewart to come over to this country in 1816, and to promise that during her life, he would continue to do so once in two years. But in these visits, the interests of the destitute emigrants were uppermost in his mind, and he resolved to make the duty of filial piety, instrumental to the benefit of their cause. He commenced a subscription for the purpose of aiding the Settlers in the building of Churches, and the Government of that day promised the salary of a resident Missionary to such settlements as exerted themselves to build the Church and Parsonage House. How this promise has been fulfilled events have shewn. In his absence the subscription was still carried on, though, of course, on a smaller scale, and the sum raised between 1816 and 1823, amounted to something more than £2,000, and was instrumental to the building of twenty-four Churches. The new lights of an Infidel parsimony soon after this dawned upon the Cabinet, and though, as we have seen, the mass of destitute souls was increasing annually to so great an extent, the resources of the Church were so scandalously diminished, that not only no new mission could be opened, but even these very Churches could be but imperfectly supplied.

In 1826, Dr. Stewart was appointed to the See, vacant by the death of Dr. Mountain. The great and continued influx of emigrants again induced this zealous and apostolic Missionary to intercede in behalf of his neglected flock; but the pathetic intercessions, the earnest appeals of a Protestant Bishop, and the cries of a destitute people were alike thrown away—an Infidel, Unchristian, and Anti-Protestant parsimony prevailed, and “when the children asked for bread, the parent “state threw them a stone.” Parliament appoints its commissioners and its officers to superintend emigration; estimates and contracts at so much a head are rife at the sea ports; the parishes from one end of the kingdom to the other are encouraged even to borrow money for the purpose of *transporting* their pauper population, and the same wind which carries out these hapless incumbrances of the mother country, carries out also orders “that no new missions are to be opened,” and that even those which previously existed should be “put upon short “allowance.” Oh England! England! England! is this the return thou makest for all the blessings which have been poured down upon thee, to drive away thy christian people, to pour them in thousands and tens of thousands upon a desert

wilderness, and doom them in that desert by thy vile worshipping of Mammon, to a life of Heathenism? The Psalmist represents as the very climax of misery and destitution "No man careth for my soul;" yet to this climax of misery and destitution a christian people, and a nominally christian government, devotes their Canadian brethren. What could a Bishop do? Year after year the same strong remonstrances are made, justified and strengthened as they were by the annual return of emigration—in 1832, 50,000, in 1833, 60,000, but all is of no avail, "a heavy blow and discouragement" is to fall upon the Protestant Church, and Canada must be the first to sacrifice. *The security of Romanism in the "Lower Province"* depends upon heathenizing the "Upper." Hume, and Rockbuck, and Papineau, and (last, not least,) O'Connell, must be propitiated, even at the expence of the salvation of above 300,000 souls.

Deserted, nay, devoted to destruction by the successive governments, deprived of national aid through the ignorance and apathy of a Protestant people, the Bishop thus concludes an important dispatch in 1833. "The prodigious extent of my Diocese (1300 miles long), the rapid increase of the Protestant population, *their destitution*, where every thing is new to them, *of all regular provision* for the means of grace, and the *utter inadequacy* of our resources to supply them, render it altogether no light or easy task to administer the *charge* committed to my hands; and I feel that I should be wholly unable to sustain the burden, if I trusted in any other sufficiency than that which is derived from the mercy and grace of God." Who can wonder that an excellent constitution should sink under such accumulated distress?

In 1829-30, the annually increasing misery and destitution, and the hopelessness of any aid from home, induced the Bishop to press upon his own people the absolute necessity of extreme exertion, and to form a society at Toronto, for the two-fold purpose of "converting and civilizing the Indians," and thereby rescuing them from the scandalous machinations of unprincipled men (see the Canadian Tale), and also to provide for the remote and destitute Settlers thus poured annually upon them, the small modicum of spiritual aid, which district Travelling Missionaries could supply. How grateful and acceptable to the people, but how utterly inadequate such a ministration must be, (even upon a more ample scale,) is evident enough from the following letters and journals. Even as it is, however, it has this essential merit, it prevents the recent Settlers, so far as it can be extended, from falling into that Heathen state, into which too many of

their predecessors have been plunged. It keeps alive and cherishes in their bosoms an attachment to, and a longing for, the spiritual privileges of their fathers, and prepares them to hail with gladness those better days, which a return to christian feeling in the mother country will ultimately produce. The word is gone out "The gates of hell shall never prevail against the truth, and though the labourers be few, the means scanty, and the night and darkness long, yet if those few zealously preach the truth—the whole counsel of God, knowing nothing but Christ and Him crucified, their comfort and ours must rest on this promise, assured that 'the day' will come at last, though all the people and nations of the earth be leagued against it."

But even in this pious and christian effort, the scantiness of his means was a distressing hinderance to the venerable Bishop. The funds which could be raised by the society, collectively and individually, aided also by casual subscription from English friends, were barely sufficient to support a Travelling Missionary (Mr. Elliott,) in the home district of Toronto; and the mission of Mr. M'Murphy to the Indians on the southern shore of Lake Huron, at Sault St. Marie. Such was the state of things in the conclusion of 1833.

In the following year this truly Apostolic Prelate made one more, alas, one last effort to rouse the apathy of the mother country, and to gain from the christian feelings of the people, those succours which the government continued to refuse.

The appeal (found in the Appendix) reached this country in July, 1834. Into that which was to have been its destined fate I have no disposition to enter. By weak instruments Jehovah not unfrequently over-rules the politics of man. The appeal was made public, and gave rise to "The Upper Canadian Travelling Mission Fund," an engine little calculated to contend with such a mass of misery, but well calculated to give prompt assistance, and to shed a ray of comfort on the latter days of this zealous and amiable Bishop. The collection commenced on the first of August, 1834, and the result has been—

1st.—Enabling the Bishop and the society at Toronto to establish a second Travelling Mission (Mr. Harper's) through-out the Midland District of Upper Canada.

2ndly.—The support of a temporary mission, for the year 1835, in the district of Bridlington Bay, on the Lake Ontario.

3rdly.—Sending out the Rev. Henry Vachell, at the desire of the Bishop, to undertake the travelling mission of the London District. The exigencies of the Church, upon his

arrival at Quebec in June, 1835, induced the Bishop to detain him in the Lower Provinces for a time, and he has been successfully employed as Travelling Missionary in the district around Quebec, and at the station where the emigrants disembark, and is so, zealously employed, still.

4thly.—Sending out the Rev. Thomas Green, B.A. of Trinity College, also by directions from the Bishop, as substitute for Mr. Vachell in the London District. He entered upon the mission in February, 1836. (See letters.)

5thly.—In preventing the decline and failure of the interesting mission of the Rev. R. Flood, to the Bear Creek and Monsee Chippewa Indians on the Thames River, in the most westerly part of Upper Canada, near the Lake St. Clair.

And 6thly.—In enabling the venerable and ever to be lamented Prelate to afford, from 1835 to 1837, casual aid to sundry other missions in distress—aid which he had promised out of his own purse, but which he was prevented from fulfilling by the sacrifice of so large a portion of his salary, to obtain from the government the absolutely needful assistance of a coadjutor, i. e., to obtain for his Church that spiritual superintendence which labour, anxiety, and their inevitable consequence, a broken constitution, no longer allowed him to bestow.

He is now gone to the reward of his faithful and unwearied services before a throne, whose ministers will duly estimate their value. May his spirit survive amongst us, and though as a nation we refused him assistance during life, may we now, though late, rear a lasting memorial to his virtues, by fulfilling the warmest wishes of his heart—"that the neglected wilderness of Canada may resound to the songs of Sion."

The short biographical sketch of his Lordship, which is prefixed to the volume, was taken from "The Colonial Churchman," a paper published at Halifax, in Nova Scotia. It first appeared in a Canadian paper, and having passed through the christian press of the United States, it comes to us stamped with the imprimatur of the North American Christian Church—that Church best able to estimate his value, as he had devoted his life to its service.

The Bishop was born on the 13th of April, 1775. He was privately educated at home till he entered at Oxford. He was elected a Fellow of All Souls' College, and upon receiving Orders, was presented by the late Countess of Aboyne to the Vicarage of Orton Longneville, in Northamptonshire. But counting as nothing the prospects which his rank and connections promised to procure him at home, he commenced his missionary career upon the establishment of the S. P. G. F. P. in

1807. He first settled at St. Armand, where by unwearying labour and private cost, he soon formed the first congregation in that part of Lower Canada. Having accomplished this object, and planted the standard of the truth in the very heart of Romanism, he resigned that mission to the Rev. J. Reid, son to a gentleman whose father, at the age of 50 or upwards, was the *first fruits* of his missionary life.

Upon leaving St. Armand, with two churches, where he found none, and well conducted congregations, where a few years before the Gospel had never been preached, he proceeded to undergo the same labours, privations, and expences, with equal success at Hatley; there he continued till he was appointed visiting missionary of both the provinces in 1819. He resigned this peculiar charge to the Rev. Thomas Johnson, and took a final leave of Hatley, January 2nd, 1820.

In 1826, upon the death of Bishop Mountain, he was raised to the See; worn out by labours, difficulties, and anxieties, he returned to England, to lay his bones in the land of his fathers in November, 1836, and on the 13th of July, 1837, breathed out his calm and pious spirit into the bosom of his Father, his Saviour, and his God, having but just lived to complete his sixty-second year.

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THE BISHOP OF QUEBEC.

The following brief sketch of the Bishop of Quebec, is extracted from "The Colonial Churchman," a paper edited by a society of Gentlemen, and published at Lunenburg, in Nova Scotia. The article seems originally to have been copied from "The Courier of Upper Canada"—and speaks, therefore, *with all the authority of local knowledge*, and we must consider its appearance in the Nova Scotia paper as the disinterested "Imprimatur" of another Diocese to its truth. It appeared in the Lunenburg paper, Feb. 25th, 1836.

"A Saint unspotted of the world, full of alms-deeds, full of humanity, and all the examples of a virtuous life."—*Isaac Walton.*

Though the name of Bishop Stewart be not so widely known as that of Middleton, James, Heber, or Turner, bright lights of the Indian Hierarchy, though it be not conspicuous in the annals of Theological Controversy, or rendered memorable by literary labour and scholastic achievements, yet *wherever it is known*, it is held in the highest veneration and respect, and adds equally to the lustre of the Colonial Bench. The Bishop of Quebec is emphatically a *good man*. He stands forth to the world a primitive Apostolic Bishop, deriving no false fictitious reputation from qualities more dazzling than useful; and whose Mitre, as unsullied as that of Hough, is ever surrounded by a bright and steady halo. Many men have revelled during their youthful days in the gratifications of sensual pleasure, till wearied and nauseated with a surfeit of enjoyment, and having exhausted every refinement of vice, they have become suddenly metamorphosed into harsh and ascetic bigots, denying to others a healthful draught of those pleasures which themselves have quaffed to a hurtful excess. But the piety of our Bishop was not put on after he had flung off the garments of unrighteousness. It was a clothing he had assumed from his earliest youth, and the whiteness of his Christian vest has never been sullied by the hot passions of youth, the ambitious schemes of manhood, or the grasping avarice of old age. Of noble birth, and connected with the first families of our Aristocracy, Bishop Stewart has ever been distinguished for unostentatious humility, priding himself more on the Christian badge than on his long line of ancestry and royal descent. Hannah More, writing of him to Daniel Wilson in 1831 says, "I have had a visit from my valued friend Dr. S. from Canada. It was pleasant to hear a man of his birth speak of it as a *great advancement*, that he was now appointed a travelling missionary, instead of a local one. I find him much improved in spirituality. He has been the honoured instrument, since we last met, of causing twenty-four Churches to be built."

Though our Bishop forbears to embroil himself in the political heats that inflame this Province, he strenuously upholds the interests, and the establishment by law, of the Church committed to his care. Every society tending to relieve the distressed, to reform the wicked, to propagate the Gospel, or to benefit mankind, receives his steady and benevolent aid, and, like Bernard Gilpin, he has raised from a lowly state more than one young

person, in whom he has perceived the germ of a spiritual nature, and the promise of a fitness for the ministerial office, defraying the expences of their education, and sending them forth to labour in the sacred vineyard. His private charities flow in a wide and never failing current. No vain pomp, no superfluous luxuries, no costly furniture, no extravagant banquets exhaust his income, but on the widow, and the orphan, and the fatherless, and on the wretched, his bounty silently and unceasingly descends. His luxuries are alms-deeds—his walks are to the houses of mourning, and his banquets are those exquisite and incorruptible viands, which a pure and Nathaniel-like (John i. 47.) life administers to him who leads it, and to those who come within the sphere of its action.

In the pulpit Dr. Stewart delivers plain and practical discourses, strongly embued with Evangelical Doctrines. He is more remarkable for earnestness than eloquence, and cares far more to render himself intelligible than admired. He seeks to win souls in preference to courting human applause by well rounded periods, or flowery declamation.

Bishop Stewart sustained many severe privations and fatigues in travelling through the almost impervious woods, during the earlier part of his Ministry (which commenced in 1807); at which time, we ought also to add, he devoted the whole of his private income to acts of charity, and the wants of the Canadian Infant Episcopal Church.

These journeys, and the labours and hardships encountered in the course of them (added to the distressing anxiety the wants of his Church have occasioned him, since his accession to the See with an increasing population and declining means), have rendered his Lordship prematurely aged. Though born only in 1775, and consequently only 60 years of age, he bears the appearance of being at least fifteen years older.

If the hoary head, which found in the ways of righteousness, be a crown of glory, how much more honoured must be that head, which old age has not silvered over, but which has been rendered white by the extreme of Missionary toil, by many a weary travel through the tangled wilderness, and by a constant, unflinching endurance of personal labour and hazard in the faithful discharge of the most sacred duties. Though venerable and dignified in his aspect, he is plain and simple in his manners, serving God and man with singleness of heart, and devoting every thought to the glory of the first, and to the temporal and eternal advantage of the latter.

The Church of England may boast of Prelates more learned, more eloquent, more celebrated than Bishop Stewart, but she cannot exhibit one who better merits the title of "good." Such is his absence of guile, his single-hearted benevolence, his undying faith ripened into works, his practice of Apostolical Christianity, that in after years when the subject and the writer of this article shall alike be gathered to their fathers, he who contemplates the excellencies of this amiable Bishop will be led involuntarily to exclaim, in the words of the Romish Priest over the grave of Bishop Bedell "O! sit anima mea cum Bedello."

ALAN FAIRFORD.

CHARGE OF THE BISHOP OF QUEBEC

TO THE CLERGY OF THE DIOCESE OF QUEBEC,

*Delivered at Montreal on the 9th August, and at York, Upper Canada,
on the 30th August, 1826.*

MY REVEREND BRETHREN,

On this new and solemn occasion of our meeting, many topics of great interest present themselves to our consideration. I shall select those which demand our chief attention; even to them, I fear, that I cannot do that full justice which their importance deserves.

The subject which first presses itself on your feelings and mine, is that of mutual condolence on the loss we have sustained in the death of our dear and excellent friend and counsellor, the late Bishop of this Diocese. We all recollect with lively remembrance the virtues and piety of his character, and the learning and abilities which distinguished him; and with sorrow and sympathy we reflect on our being deprived of his example and guidance. This affectionate remembrance, and these just reflections, will always stimulate us, I trust, to greater watchfulness, diligence, and exertions in the performance of our respective duties: but they add to my concern on your account, and to anxiety on my own. They make me more sensible of my inferiority in many respects, and my comparative unfitness for so great a charge, and so responsible an office. The plainness of this call to humility on my part, and my improvement of it, may be of advantage to me, but it cannot be beneficial to you, except, in the occasion it affords, and which I beg you will use, of exercising greater charity and candour towards me. This, however, I have encouragement to expect, from a review of my long and intimate acquaintance with many of you, the kind reception I have lately experienced, and the very favourable sentiments of regard for me which you have so warmly expressed. It has not pleased the giver of every good and perfect gift to dispense his talents equally to all. Such as have been mercifully granted to me I shall endeavour to use to the best of my power in furtherance of the great cause we have at heart; and confiding with humility and reverence in God's blessing, on your prayers and mine, and on our joint exertions, I trust we shall be mutually profitable to each other, and to the people committed to our charge.

The subjects of which I propose to treat are those which seem to me most important to the interests of religion in general, and, consequently, to the increase of our Church in particular, to your individual advantage—to the edification of your flocks—to the great work of saving yourselves and others. While we are engaged in the consideration of these momentous subjects, you must expect nothing new at my hands, but rather learn a lesson of perseverance in diligent attention to those services which you now perform, and to those objects which, I trust, are highest in your estimation. It is good for us to be exhorted to the remembrance of our duties, and the end of our high calling, that we may be encouraged and supported in the pursuit, and strengthened in striving to attain the accomplishment of our

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labours, and the comfort which flows from faith in their happy result. I shall keep in view the peculiar circumstances of this country, and of our Church in Canada, but in accommodating my observations to them, it is not necessary to be minutely distinct in pointing out the application; this, you will readily do for yourselves; and I doubt not, profit by the train of thought to which they may give birth.

In the first place, let us direct our attention to the manner in which Divine Service should be conducted, and to your ministration in those offices of the Church which are for the most part of a public nature. Public worship is the first duty of a public nature which we owe to God, ourselves, and our neighbour. It is the chief of all the means in our power of maintaining religion in our neighbourhood. If men do not meet together to worship God, they gradually forget and lose sight of their obligations to him and one another. They do not reflect that he governs the world, and that there is a time of judgment and retribution to come; which two considerations are the grand foundation of all morality and religion. The institution, therefore, of a Sabbath day, and the injunction to build places of worship, with a view of promoting the gathering together of people to adore their Maker, originated in that divine wisdom which ordereth all things for the good of mankind, and the glory of his name. He commanded his people to erect a sanctuary to his honour; and he gave them this law, *Ye shall keep my Sabbaths, and reverence my sanctuary.** Association is natural to men; and it is conducive to their common advantage to join together in the performance of a good work. They cannot be better engaged than in the worship of God: in nothing do they approach so nearly to the happiness of a glorified state. How important is it then, that Divine Service should be celebrated in a manner becoming the character of man, and the perfections of the Deity! The Liturgy affords great assistance to the people in worshipping God in spirit and in truth—with the understanding also; and it enables them with one mind and one mouth to praise the Lord, and to speak of his glory in his temple.† It maintains unity and soundness of faith and doctrine in the Church; and keeps up in her members a continual acquaintance with the essential articles of religion, so that they cannot easily lose the knowledge, or the remembrance of them. It promotes order, union and fervour in devotion; is suited to the capacities of those who are not well advanced in religious knowledge; and is particularly acceptable and edifying to the most devout part of the congregation. The use of the Common Prayer ought therefore, to be recommended to our people, by every means in our power. Distinctness in reading the service, in pronouncing and rehearsing the prayers and every part of it, is an essential object; but nothing will so much contribute to a just understanding and estimation of its excellence, as persuading the congregation to join with their voices as well as their hearts in the celebration of the service. The more they are engaged in the performance, the more they will partake of its spirit, and be roused by the pious fervour of its language. This is conformable

* Lev. xix. 30.

† Rom. xv. 6. Ps. xxix. 2.

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to the order and intention of the Church in her rubrics, and to the improvement of a quality of our nature which is excited and strengthened by the influence of numbers in the prosecution of any object, and which, in the prosecution of a good one more especially, serves by the union of friends and relatives in a common cause to promote a general sensation of zeal throughout the whole assemblage: and it is good to be zealously affected always in a good thing.*

Of a similar character is Psalmody; and the beneficial effects of joining in sacred melody illustrate what has been said on the proper use of the liturgy. The Apostle joins psalmody with the knowledge of God's holy word; and his precept with regard to the former, contained in a remarkable passage in his epistle to the Colossians, does not seem to have received that attention which it clearly demands. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.†

I therefore request you to use your influence with your flocks to lead them to the performance of these duties; and for the accomplishment of the objects proposed, I suggest to you the necessity of instructing your people in the use of the book of Common Prayer, not only from the pulpit, but by the more important and certainly most effectual means, private admonition, and familiar exhortation, and with regard to psalmody, by encouraging singing schools, and otherwise promoting it, as circumstances will permit. For both purposes you must be aware of the great advantage of furnishing them with a good clerk, or leader in these respective services.

Another part of divine service connected with public worship I must not pass over in silence; at the same time, it opens so wide a field to our observation, that I am constrained to defer a particular view of the subject to another occasion, for on this first opportunity of my meeting you it is necessary that I should be general in my remarks. I allude to preaching, or the delivery of sermons. To the devout and well instructed members of the congregation the other parts of divine service are unquestionably of the first importance, but a great proportion of your hearers need instruction in the principles of the doctrine of Christ,‡ and that the foundation of these things should be laid again and again. The due performance of this part of your function requires your assiduous care, and your unwearied diligence.

To Timothy the Apostle writes, Give attendance to reading, to exhortation, to doctrine;§ Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine.|| In another place he says, How shall they hear without a preacher? Faith cometh by hearing, and hearing by the word of God.¶

Following the Apostle's admonition and example, I exhort you to preach Christ and him crucified, Christ the power of God, and the wisdom of God.** Set forth the gifts and fruits of the

* Gal. iv. 18. † Col. iii. 16. ‡ Heb. vi. 1. § 1 Tim. iv. 13.
¶ 2 Tim. iv. 2. ¶ Rom. x. 14 and 17. ** 1 Col. i. 24.

Holy Spirit—our need of the one, our unrenewed and unprofitable state without the other. We are to teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.* A Charge which enjoins instruction in the attributes of the Deity, and in the duties arising from the relationship which by the Christian covenant we bear to the Creator, Redeemer, and Sanctifier,—principles of faith, and works which ought to be constantly represented to our hearers as indispensable.

Further, in our discourses we ought to explain to our hearers the offices of the Church, exhibiting their scriptural and spiritual excellence; from time to time also, the primitive nature of her constitution; and, on the festivals and fasts, the striking and particular objects to be commemorated on those days, should be specially noticed, and practically improved. This is the more incumbent on us, as these institutions are *misrepresented*, or *disregarded* by many persons, because they are very little acquainted with the subject. In these times also of liberal, but loose views, of high and serious matters in Church and State, in morality and religion, the superiority of our genuine Catholic and Apostolic principles and practice, in most respects, as compared with other Churches, ought to be plainly and strongly inculcated. I speak not with reference to individual character, or individual preparation for eternity, nor with reference to any minor ceremonies in themselves of an indifferent nature: in these points I am averse to invidious comparisons; and, with regard to them, I am not prepared to challenge superiority for ourselves. I speak of the general outline of the plan of our Zion, and the peculiar and characteristic principles of her worship and constitution. In doing this, I most sincerely deprecate all want of charity; but in a just and fair discussion, we shall gain, not lose by a candid enquiry.

On the subject of Public Worship I must add, that a regular order of appointment as to place, and punctuality of attendance as to time, are points of importance highly requisite to the due performance of it. It is therefore desirable that each missionary should not celebrate it at more than two places, and they not many miles apart, on the same Sunday. In general, the same two places ought to be worthy of preference, on the Sunday, to any other place.

The Offices of the Church claim our particular attention, but the limited time allotted to one discourse compels me to make a selection of those which are peculiarly interesting.

The Sacrament of Baptism stands first in importance, in many points of view. It is the threshold of our entrance into the Church, and all its privileges. It embraces all the conditions of the covenant which God has vouchsafed to make with us, through Jesus Christ, and it seals them to us by water and the spirit. A good understanding of the letter and spirit of this Sacrament includes a thorough knowledge of the principal doctrines and precepts of the Christian religion; but this know-

* Matt. xxviii. 19, 20.

ledge and understanding are rare, because the generality of persons are imperfectly grounded in the nature of the obligations and the benefits of the Christian ordinances; and because their information respecting the office and order for the administration of this Sacrament, as prescribed by our Church, is usually very deficient. In no other Church, in my opinion, is the institution so fully and correctly, according to Scripture, set forth as in our office. I know it is objected to by many, but this prejudice, for if I am right I am justified in calling it prejudice, I attribute to erroneous views on the subject, early imbibed, and subsequently confirmed by wrong but common usage. I make these observations, after having once entertained doubts myself as to the just propriety of our Baptismal Service, and after diligent inquiry which resulted in conviction and sober satisfaction. It follows, that I am anxious you should guard your flocks against the errors alluded to; and that I should counsel you to be watchful and diligent in conveying to them a comprehensive view of the obligations and privileges of this Sacrament, together with a good understanding of the excellent exposition of them offered us in the service of the Church.

In order to this, at least for the benefit of the younger part of your flock, you are furnished with a Catechism, or summary of faith and practice, to be learned by all before they come to be confirmed by the Bishop; and the rubrics and canons of the Church prescribe great and constant attention to the office of catechising. In this compendium of doctrinal and practical Christianity, the duties of repentance and renouncing the world, of faith and obedience, of prayer, and performing the Sacraments, are laid down in a perspicuous manner; but explanation and a further representation of our Christian profession and vow in Baptism are required, in order that they may be profitably learned. This instruction you are particularly called upon to give previously to the celebration of the rite of Confirmation in your several Cures; which circumstance of itself tends to show the importance of the duty, and the advantage of the rite. Confirmation is a special provision in our Church, and in most of the Churches of Christ, for the accomplishment of the object I have been pressing upon you, namely, the confirming young persons in the knowledge and practice of their Baptismal Covenant. You must exhort them to prepare for the office by diligent study of the subject, accompanied with hearty prayer to God for increase in the manifold gifts of grace. Its usefulness in these respects must recommend it to our particular attention; and the high estimation in which it was held by the Apostles is manifest from several passages of Scripture. St. Paul classes it with the elements of our religion, among the rudiments we must learn preparatory to our striving to go on to perfection. He connects it with the first principles of Christianity in these words: Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of Baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*

* Heb. vi. 1, 2.

I have exhorted you to instruct your flocks in a just and comprehensive view of the Sacrament of Baptism, and its administration in our Church; and for your assistance in the fulfilment of this important object, I have pointed out to you the advantage and necessity of paying attention to the great duty of Catechising the young people, and preparing them for the Apostolic rite of Confirmation. A thorough acquaintance with this institution insures a good and profitable knowledge of the principles of moral and religious instruction. Such a preparation is insisted on in our Church; and bringing up young people in this nurture and admonition of the Lord is required of parents and sponsors, schoolmasters and clergymen. The education, therefore, of the rising generation, is very particularly provided for, so much so, that I can not well see how any person acquainted with the spirit and precepts of the Bible, or the fundamental institutions of our Church, can do otherwise than recommend and support the general education of the poor, at least in the first elements of learning. To you, my Reverend Brethren, I shall only observe, that the proper use of our liturgy, and devout joining in it, independently of other primary duties connected with the subject, require that every individual of the congregation should be able to follow the clergyman in the service. If any one of my hearers entertain doubts as to the expediency of universal education, I only request him to direct his view and judgment to the probable effects of a good education; for I am persuaded he will find, on fair examination, his objections applicable only to a *bad and deficient, not to a good and religious one*, which alone is the instruction we desire.

After Confirmation follows the duty of preparing for the Sacrament of the Lord's Supper. No office of our ministry is more important, as none offers so frequent and great opportunity of giving godly instruction, and serious advice. The plainness of the duty acknowledged by all, and the benefits of it so striking and extensive, make every man who has any degree of reflection, uneasy under the neglect of them, or in some degree desirous of partaking. Of this well-grounded cause of anxiety a Clergyman should avail himself, by representing the undutiful and unsatisfactory state of every one who is not a Communicant; by explaining the nature of repentance and faith, and the offer and promise of the gifts of the Spirit to all who heartily seek for them; by exhorting his hearers to improve the means of grace, and of growing in virtue and faith, especially that of remembering our Lord in the way positively commanded, and particularly blessed by him to those who worthily receive this holy Sacrament. The subject includes all other Christian duties besides many peculiar to itself, and is very affecting to every one who has ears to hear, or a heart to feel. The terrors of the Lord are not to be disguised; they arouse many a careless sinner; but the love of Christ in living such a life on earth as he endured, and dying such a death as he suffered for us, must constrain to sorrow for sin, and hatred of it, every heart which is not excessively hardened by its deadening and worst effects—must move to love of God, and comfort and hope in Him, every one who contemplates His Son dying on the Cross for our sins, and rising

again for our justification ; and this is the love of God, that we keep his commandments.* Dwell upon this powerful means of influencing your hearers. Christ was lifted up on the Cross to draw all men unto him ; to draw them with cords of a man, with bands of love,† with every human and affectionate inducement and endearment. Shew them his love, his agony and bloody sweat, his cross and passion, his precious death and burial, his glorious resurrection and ascension, and the coming of the Holy Ghost,‡ by which he delivers us from the evil consequences of sin, and renews us in holiness. Warn them against judging themselves unworthy of everlasting life ;§ at the same time, instruct them that to partake unworthily, is to partake to their condemnation, not that they incur a hopeless condemnation, for repentance and pardon are still open to them, but that without repentance there is no remission of sin. Although your hearers cannot be guilty of the sinful manner of partaking of the Corinthians, yet the Lord's table ought to be guarded against improper communicants, as their admission brings a scandal on the Church, and cannot impart a blessing to themselves. Whosoever is habitually guilty of any sin is not fit for the Communion of our Lord. The rubric and exhortations of the liturgy are a sufficient guide for you ; and I earnestly solicit your conformity to them. Spread before your people the table of the Lord ; and use your best endeavours to clothe them with the mantle of his righteousness ; so shall you and they be made meet partakers of that heavenly feast.

One other office of the Church I am unwilling to pass over in silence, the Visitation of the Sick. Sickness is the greatest and most common dispensation of God, inflicted on man to make him sensible of his weakness and mortality, and the vanity and vexations of worldly things ; to raise his thoughts to another life, and to the consideration of judgment to come. It humbles him, it convinces him of his sins, his offences against God, his unfitness to appear before the Great Searcher of hearts, his unworthiness of Heaven. He wishes for a guide, a comforter, a deliverer. This is a time, and a state, for a brother, a neighbour, to visit him especially for the minister of the Lord. Then, will his pastoral comfort and counsel be particularly valued and beneficial, his admonitions to repentance listened to, his exhortations to faith hopefully received. This is an accepted time, a day of succour and salvation to those who improve the grace of God. The Bible therefore, and the canon of the Church direct you to resort to the sick person, to instruct and comfort him in his distress ; and this without waiting to be called for : and in your ordination vow, you promise "to use both public and private admonitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given."|| Lose not this precious occasion of drawing sinners to repentance and pardon, to faith, hope, and love, love of God, and thankful reflection upon all his works and dealings towards mankind. Shew him, the sick man, that God rules over all things, that his government is just, his will perfect for the good of all

* 1 John, v. 3.

† Hos. xi. 4.

‡ Common Prayer.

§ Acts, xiii. 46.

|| The Ordering of Priests.

creation, therefore, that he chastens him for his profit, for the good of his soul, for the increase of his riches and reward in Heaven. Point out to him Christ dying for his sake; sending another Comforter, the Holy Spirit, to abide in the hearts of the faithful; going to prepare a place for us; coming again to receive us to himself. Is not this a message of peace; and should not you be the messengers to all within your reach and power? Praise God for the office; and cheerfully fulfil it. Suffer not your desponding brother to exclaim: Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered? * Pour oil into the bleeding wounds and souls of your sick people; come again and again to them; be their physicians; be instruments in God's hand of good to them, of glory to him; and be thankful for such an opportunity of profit and usefulness to your own immediate congregations and to his Church at large. More I need not say; you are I trust, ready and determined, like the good Samaritan, to execute your labour of love, at once with tenderness and zeal.

From the consideration of public or official duties, I proceed to making a few remarks on the importance of your individual character and the effects which your example is fitted to produce on your flocks and hearers. But as I have already detained you so long, I must in a great measure leave this part of my duty to a future opportunity.

It is obvious that unless your own conduct correspond with your counsel, public and private, and your life with your doctrine and sermons, the authority of what you say, the efficacy of your admonitions will be greatly diminished,—almost done away; indeed, with some hearers, not only your own sincerity, but even the very truth itself of the word, which you preach, will be called in question. Your good example, therefore, in all the duties and concerns of life is most powerful in its effects on all who see and hear you. You in particular, must be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. † You must adorn the doctrine of God our Saviour in all things, ‡ and be an ornament as well as a pillar to the Church. Thus, you will recommend the word of life as well as yourselves, and gain some, who otherwise would be deaf to your exhortations, and inaccessible to your influence. You must abstain from entering into pursuits of business, or of profit beyond what is plainly expedient for the good of your people, or the comfort of your families: and you must not sacrifice valuable time and talents in giving way to the temptations of company or of amusements, which would interfere with paying due attention to the high offices of your calling, and with the character of usefulness, diligence, and devotedness to the service of God and your people, which you should be zealous to maintain. In this country, especially, it is difficult to enter into concerns of business, or of profit, without encountering unlooked for trouble or failure; and with regard to amusement, general opinion, I would say, makes peculiar moderation and restraint incumbent on you. Although there are bounds to the duty of not offending your weak brother, yet, I am persuaded, you do not wish to narrow them to ques-

* Jer. viii. 22.

† 1 Tim. iv. 12.

‡ Tit. ii. 10.

tionable limits ; and St. Paul's example recorded to us is a perfect one for our imitation.

But to elevate you above entangling yourselves with the affairs of this life,* its business, or its pleasures—to make your conduct and example a living sermon, a lesson to your flocks—consider your high vocation, your cure of souls, your reward in heaven. You are watchmen to warn people of their sins ; ambassadors for Christ, to pray them in his stead, be ye reconciled to God ; † pastors to lead them to the fountains of everlasting life, to gather them into the fold of Christ, to present them to him at his coming, then to be your joy and crown of rejoicing ; ‡ and, finally, to be joined with them in everlasting worship, praise, and glory, in heaven. Consider the value and immortality of souls ; their life and happiness, or death and misery,—eternal ; the death of Christ, his sorrow, such as was no man's sorrow, for their sakes ; their blood required at your hands, if you do not warn them of their danger, and teach them their duty. Then, the cares of this world will not occupy your hearts and minds ; the vanities of this life will not divert your thoughts nor draw you off from the realities and eternity of the next. Your care will be to win souls to Christ : to be watchful over them as one that must give an account ; to preach Christ Jesus, the Lord, and yourselves their servants for Jesus' sake : § your pleasure will be to conduct them in the course of righteousness and religion, her ways of pleasantness, and her paths of peace ; ¶ and your reward will be turning many to righteousness, and shining as the stars for ever and ever. ¶ You will perform the public services of the Church, and her offices, in the house of God, and in private, to the sick, as well as the whole, with the spirit, and with the understanding also, in the form and power of Godliness ; and your people will catch their spirit, partake of their power, and rise and sit together with you in heavenly places in Christ Jesus.** You will instruct the lambs of your flock in the principles of the doctrine of Christ, lead them on to confirmation in their duty, and in the promises of God ; and so prepare them to be fed with the bread of life, to fulfil the Sacraments of our Lord, to walk in truth, and finally to be carried by the angels into Abraham's bosom, and to sit down with him in the Kingdom of Heaven. Thus you will be an example of the holy properties and praiseworthy practices which you preach to others, going before them in the ways which they are to follow, holding forth the word of life in your conversation, as well as in your doctrine. Thus, you will make full proof of your ministry, save yourselves, and those that hear you, and finish your course with joy. †† Your harvest will be great ; and if sometimes, in this diversified field of human life, you sow in tears, yet you shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. ‡‡

A few words more, and I have done. We cannot separate on this solemn occasion without looking back to the loss this Diocese has sustained in the death of the late Bishop. We have

* 2 Tim. ii. 4. † 2 Cor. v. 20. ‡ 1 Thes. ii. 19. § 2 Cor. iv. 5. ¶ Prov. iii. 17.

¶ Dan. xii. 3. ** Ephe. ii. 6. †† Jenks' Devotion. ‡‡ Ps. cxxvi. 6.

condoled with you on the decease of our excellent friend and counsellor ; we have reflected on the greatness of my responsibility and charge, and the increased measure of patience, brotherly kindness, and charity, desired by me from you, on my succession to such a predecessor. Of your readiness to afford it me, I have valued proofs, and well founded persuasion. I solicit your assistance also in my oversight and rule over this extensive Diocese, your freedom in communicating with me, your counsel in advising with me in matters of our common charge.

By the memory of him over whom we have mourned—though dead, may he live in our hearts ; by our value of souls—immortal souls, committed to our care ; by our love of the Church—the Church of God, which he hath purchased with his own blood,* I beseech your aid and counsel. I beg your prayers also, prayers that we may be useful to each other, to our flocks, and to the Church of God in this Diocese, yea, to all Christian people dispersed throughout the world ; for the prayers of the righteous avail much. I promise you mine, and my assistance to the best of my power. May God give the increase. May we persevere to plant and water, and approve ourselves as faithful labourers in the vineyard of our master. May we be examples to the flock of God which is among us, that when the chief Shepherd shall appear, we may receive a crown of glory, that fadeth not away.†

* Acts, xx. 28.

† 1 Pet. v. 3.

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CHIPPEWA INDIAN RETURNING FROM FISHING.

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TALE OF LAKE HURON,

AN UPPER CANADIAN TALE.

From the Report of the Society at Toronto, Upper Canada, established in 1830, "For civilising and converting the Indians, and propagating the Gospel amongst the destitute Settlers in Upper Canada, of which the Bishop of Quebec was President.

In the winter of 1832, I was led, partly by business and partly by the novelty of the enterprise, to walk from the Indian establishment at Coldwater, on Lake Huron, to the Sault St. Marie, on the River Severn, which joins that Lake with the Narrows of Lake Simcoe, a distance of about four hundred miles. The Lake was well frozen, and the ice moderately covered with snow; with the assistance of snow shoes, we were enabled to travel the distance of fifty miles a day; but my business not requiring any expedition, I was tempted to linger among the thousand islands of Lake Huron. I hoped to ascertain some facts with regard to the real mode of life of the Indians frequenting the north side of the lake. With this view I made a point of visiting every wigwam that we approached, and could, if it were my present purpose, detail many distressing pictures of extreme misery and destitution. Hunger, filth, and ignorance, with an entire absence of all knowledge of a Supreme Being, here reign triumphant.

Near the close of a long and fatiguing day, my Indian guide came on the recent track of a single Indian, and anxious to please me, pursued it to the head of a very deep bay. We passed two of those holes in the ice which the Indians use for fishing, and at one of them noticed, from the quantity of blood on the snow, that the spear had lately done considerable execution. At a very short distance from the shore, the track led us past the remains of a wigwam, adjoining to which we observed a large canoe, and a small hunting canoe, both carefully laid up for the winter. After a considerable ascent, a narrow winding path brought us into a deep hollow, about four hundred yards from the bay. Here, surrounded on every side by hills, on the margin of one of the smallest inland lakes, we came to a wigwam, the smoke from which shewed us that it was occupied. The path for a considerable distance was lined on both sides by billets of firewood, and a blanket, cleaner than usual among Indians, suspended before the entrance, gave me at the very first a very favourable opinion of the inmates. I noticed on the right hand a dog train, and on the left two pair of snow shoes and two barrels of salt fish. The wigwam was of the square form, and so large, that I was surprised to find it occupied by two Indians only—a young man and his wife.

We were soon made welcome, and I had leisure to look round me in admiration of the comfort displayed in the arrangement of the interior. A covering of the fresh branches of the young hemlock was neatly spread all around. In the centre of the right hand side as we entered, the master of the lodge was seated on a large mat; his wife occupied the station at his left hand; good and clean mats were spread for myself and my guide—my own being opposite the entrance, and my guide

occupying the remaining side of the wigwam. Three dogs, well conditioned, and of a large breed, lay before the fire. So much for the live stock. At the back of the wife I saw suspended near the door a tin can, full of water, with a small tin cup; next to it, a mat filled with tin dishes and wooden spoons of Indian manufacture; above that were several portions of female dress—ornamental leggings, two showy shawls, &c.; a small chest and a bag were behind her upon the ground. At the back of the Indian were suspended two spear heads of three prongs each, an American rifle, an English fowling-piece, and an Indian Chief piece, with shot and bullet pouches, and two powder horns; there were also a highly ornamented capuchin, and a pair of new blanket leggings. The corner was occupied by a small red painted chest; a mocoah of sugar was placed in the corner on my right hand, and a barrel of flour, half empty, on the right hand of my Indian guide. In the centre, as usual, we had a bright blazing fire, over which three kettles gave promise of one of the comforts of weary travellers. Our host had arrived but a few minutes before us, and was busied in pulling off his mocassins and blankets when we entered. We had scarcely time to remove our leggings and change our mocassins, preparatory to a full enjoyment of the fire, when the Indian's wife was prepared to set before us a plentiful mess of boiled fish; this was followed in a short time by soup made of deer flesh and Indian corn, and our repast terminated with hot cakes, baked in the ashes, in addition to the tea supplied from my own stores.

Before daylight on the following morning, we were about to set out, but could not be allowed to depart without again partaking of refreshment. Boiled and broiled fish were set before us, and to my extreme surprise the young Indian, before partaking of it, *knelt to pray aloud*. His prayer was short and fervent, and without that whining tone in which I had been accustomed to hear the Indians address the Deity. It appeared to combine the manliness and humility which one would naturally expect to find in an address spoken direct from the heart, and not got up for theatrical effect.

On taking our departure, I tried to scan the countenance of our host, and I flatter myself I could not mistake the marks of unfeigned pleasure which he enjoyed in the thoughts of having exercised the feelings of hospitality, mixed with a little pride in the display of the riches and comforts of his wigwam.

You may be well assured I did not omit the opportunity of diving into the secret of all his comfort and prosperity.

It could not escape observation that here was real civilization, and I anxiously sought for some *explanation of the difference* between this Indian and his neighbours. The story was soon told. He had been brought up at the British settlement on Drummond Island, where, *when a child*, he had in frequent conversations, but in no studied form, heard the principles of the Christian religion explained, and he had been told *to observe the Sabbath, and to pray to the Almighty*. Industry and prudence had been frequently explained and enjoined, and, above all things, *an abhorrence of ardent spirits*. Under the influence of this whole-

some advice, his hunting, fishing, and sugar-making, had succeeded to such an extent, as to provide him with every necessary, and many luxuries. He already had abundance, and still retained some few skins, which he hoped, during the winter, to increase to an amount sufficient to purchase him the indulgence of a barrel of pork, and further clothing for himself and his wife. Further explanation was unnecessary, and the wearisomeness of this day's journey was beguiled by reflections on *the simple means* by which a mind, yet in a state of nature, may be saved from degradation, and elevated to the best feelings of humanity.

"Alas! how changed the scene!"

Shall I (says the Reporter) lift the same blanket after the lapse of eighteen months? The second summer has arrived since my last visit; the wigwam on the lake shore, the fit residence of summer, is unoccupied—the fire is still burning in the wigwam of winter; but the situation which had warmth and quiet to recommend it at that season when cold is our greatest enemy, is now gloomy, dark, and comfortless.

Wondering what could have induced my Indian friends to put up, at such a season, with the melancholy of the deep and dingy forest, instead of the bright sparkling of the sunlit wave, I hastened to enter. How sad the change! There was indeed the same Indian girl that I had left healthy, cheerful, contented, and happy; but whiskey, hunger, destitution, and distress of mind, had marked her countenance with the furrows of premature old age. An infant, whose aspect was little better than its mother's, was lunging at her breast, half dressed and filthy. Every part of the wigwam was ruinous and dirty; all the useful and ornamental furniture, which eighteen months before had seemed a source of pride and pleasure, was gone, and, with the solitary exception of a single kettle, all was dreary, desolate, and empty. Not one single article of furniture, clothing, or provision remained. Her husband had gone out in the morning—as he said to go and fish—and she had never moved from the spot in which he left her; this I thought strange, as his dilapidated canoe and spear were on the beach. In a short time he returned, but brought no food. He had indeed set out to fish, but had lain down to sleep in the bush, and had been awakened by the barking of his half famished dog on our arrival. Instead of the manly figure I had parted from him, he appeared worn down and helpless both in body and mind, and seated himself in listless silence in his place in the wigwam.

Producing pork and flour from my travelling stores, I requested the wife to cook them. They were prepared, and I looked anxiously at the Indian, expecting to hear his accustomed prayer, by which I was so forcibly struck on my former visit—but all was silence; he did not move; I therefore commenced to ask a blessing; judge of my astonishment to observe him immediately rise and leave the wigwam!

His wife and child joined us, however, in partaking of the food, which they ate with all the voraciousness of famished beings. In a little time the Indian returned, and immediately lay down. My curiosity was excited, and I longed to know the cause of this dire, inexplicable mystery; and though anxious not to distress

his feelings, I could not avoid seeking from him some explanation of his distressing change. It was not without difficulty I ascertained the following facts.

On the opening of the spring of 1833, the Indian, having got a sufficiency of fur for his purpose, set off to a distant trading post to make his purchase. The trader presented him with a plug of tobacco and a pipe on his entrance; and offered him a glass of whiskey, which he civilly but resolutely declined. The trader was occupied with other customers, but soon noticed the respectable collection of furs in the pack of the poor Indian; and this *nominally Christian* trader marked them for his own. The poor Indian must be his victim; for not expecting to be able to impose upon him unless he made him drunk, he determined that what he could not accomplish openly, he would still accomplish by indirect means. As soon as the store was cleared of other customers, he entered into conversation with the Indian, and invited him to join him in a glass of cider, which he unhesitatingly (free from guile himself, he had no suspicions) accepted. *The cider was mixed with brandy*, and soon began to affect the mind of the poor Indian; a second and a third glass were administered by this Christian demon, and the Indian became completely intoxicated. In this state the trader dealt with him; but it was not at the first that even the well drugged draught which he had taken could overcome the lessons of prudence by which he had been accustomed to guide himself. He parted with only one skin; the trader, therefore, was compelled to continue his diabolical contrivances, which he did with such good effect, that for three weeks the Indian remained eating, drinking, and sleeping in his store. At length all the fur was sold, and the Indian returned home—with only a few ribands and paltry beads, and a bottle of whiskey. The evil example of the husband, added to vexation of mind, broke the resolution of the wife, and she too partook of the accursed liquor. From this time (being far beyond the reach of any helping hand stretched out to save them) there was no change. The resolution of the Indian once broken, his pride of spirit, and consequently his firmness, is gone; he became a confirmed drinker; his wife's and his own ornamental dresses, and at length all the furniture of his wigwam, even the guns and traps upon which his hunting depended, were all sold at the store—for whiskey. When I arrived they had been two days without food, and the Indian had not energy to save himself and family from starvation.

All the arguments which occurred to me I made use of to convince him of his folly, and to induce him even now to return to his own old paths, to begin life anew, and redeem the character which had been to him before an unfailling source of pride and happiness. He heard me in silence. I felt that I should be distressing them by remaining all night, and, therefore, with a heavy heart, prepared to set out again, grieved and disappointed at the disastrous change I have witnessed. Before I departed I gave the Indian a dollar, desiring him to purchase food with it at the nearest store, and promising shortly to see him again.

I had not proceeded far on my journey, when I reflected that by staying with them for the night, and in the morning

renewing my solicitations to them, I might even yet assist to effect a change. I therefore turned back, and in about two hours arrived at the wigwam. The Indian had set out for the store, but was not yet returned. His wife still remained seated where I left her, and during the whole night (the Indian never coming back) neither moved or raised her head. Morning came; I despatched my breakfast, and leaving my baggage in the wigwam, with the assistance of my guide, set out hastily for the trader's store. It was distant about two miles. I inquired for the Indian. He had come there the evening before with a dollar; he purchased a pint of whiskey, for which he paid *half a dollar*, and with the remainder he bought six pounds of flour. He remained until he had drank the whiskey, and then requested to exchange the flour for another pint of whiskey. This was done, and having consumed that also, he was so "stupidly drunk," (to use the words of the trader) *that it was necessary to shut him out of the store on closing it at night.* Search was immediately made for him, and at the distance of a few yards from the place, he was found, lying on his face, *and dead.* Picture to yourself the situation of his wife and child. A merciful Providence interposed to save them from destruction.

TALE OF NORTH CAROLINA

The following interesting Tale was taken (as well as the Biographic Sketch of the Venerable Bishop) from the Colonial Churchman, Halifax Paper. It does not relate to the Canadas; but it is inserted here, (after the melancholy result of a different state of things, displayed by the Tale of Lake Huron.) not only for its intrinsic merit, but because, as a picture of an Emigrant's life, it is applicable to all places, similarly circumstanced; and shows, in comparison with the former Tale, the blessed light which the Gospel is calculated to throw over the privations and discomforts of a Settlement in the Wilderness.—*Editor.*

THE LODGE IN THE WILDERNESS.

(From the Colonial Churchman, a newspaper published at Halifax, in Nova Scotia.)

Gently on him had gentle Nature laid
The weight of years. All passions that disturb
Had passed away.—*Southey.*

Soon after my arrival in the State of North Carolina, I was informed of an isolated Settlement at a considerable distance from the place of my residence. Its original elements were Emigrants from New England: a father and his five sons, who with their wives and little children, had about thirty years before become sojourners in the heart of one of the deepest Carolinian solitudes. They purchased a tract of wild swamp-encircled land. This they subjected to cultivation, and by unremitting industry, rendered it adequate to their subsistence and comfort. The sons, and the son's sons had in their turn become fathers of families, so that the population of this singular little spot comprise four generations. They were described as constituting a peaceful and virtuous community, with a govern-

ment among themselves purely patriarchal. Secluded from the blessings and privileges of public worship, it was said, that a deep sense of religion, influencing the heart and conduct, had been preserved by stately assembling on the Sabbath, and reading the Scriptures, with the Liturgy of the Church of England. The pious ancestor of the colony, whose years now exceed fourscore, had at their removal to this Hermitage, established his eldest son as lay-reader. This simple ministration, aided by holy example, has so shared the blessing from heaven, that all the members of this miniature commonwealth held fast the hope and faith of the gospel.

I was desirous of visiting this peculiar people, and of ascertaining whether such glorious and precious fruits could derive nourishment from so simple a root. A journey which I had to make across that section of the country afforded me the wished for opportunity. I resolved therefore so to contrive my journey as to be witness to their Sunday devotions, and with the earliest dawn of that consecrated day, I left the house of a friend where I had lodged the preceding night, being furnished by him with the requisite directions for my solitary and circuitous route.

The brightness and heat of a summer sun began to glow oppressively ere I turned from the haunts of men, and plunged deep into the opaque recesses of the forest. Towering among shades which almost excluded the light of heaven, rose the majestic pines, the glory and wealth of North Carolina. Some like the palms, those princes of the east, in ancient days the sacred emblem of Jerusalem, reared a proud column of fifty feet, ere the branches shot forth their heavenward cone. With their dark verdure, mingled the pale and beautiful efflorescence of the white poplar, like the light interlacings of sculpture in some antique awe-inspiring temple; while thousands upon thousands of birds poured their anthem of praise to the divine architect, from the dark cool arches of this lovely wilderness.

The sun was high in the heavens before I arrived at the morass—the bulwark thrown by nature around this little city of the desert. Alighting from my horse, I led him over the rude bridges of logs, which were placed over the pools and ravines, until our footing once more rested upon firm earth. An expanse of arable woodland soon became visible, and wreaths of smoke came lightly curling through the trees, offering, as it were, a welcome to the weary stranger. A cluster of cottages then cheered the eye—so contiguously situated that the blast of a horn, or even the call of a shrill voice might easily convene all the inhabitants. To the central and largest building I at once directed my steps. Approaching, I found the window was open, and heard a distinct manly voice, pronouncing the solemn invocation—"By thine agony and bloody sweat—by thy cross and passion—by thy precious death and burial—by thy glorious resurrection and ascension—and by the coming of the Holy Ghost"—the response rose fully and devoutly in accents of manhood, and the softer tones of the mothers and their children.

Standing motionless that I might not disturb the devotion of the worshippers, I had a full view of the lay reader. He was a man six feet in height, muscular and well proportioned, with

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a head beautifully formed; from whose crown time had begun to shred the luxuriance of its raven locks. Unconscious of the presence of a stranger, he supposed that no eye regarded him save that of Him who "sitteth upon the circle of the heavens;" kneeling around him were his "brethren according to the flesh"—a numerous and attentive congregation. At his right hand was the patriarch—tall, somewhat emaciated, yet not bowed down with years, his white hair combed smoothly over his temples, and slightly curling on his neck. Gathered near him were his children and his children's children. His blood was in the veins of almost every worshipper. Mingled with the forms that evince the ravages of time and toil, were the bright shining locks of youth, and the rosy brow of childhood bowed low in supplication; even the infant, with hushed lip, seemed to regard a scene where there was no wandering glance. Involuntarily I said to myself, as my heart swelled with emotion at what I saw, "shall not this be a family in heaven?" In the closing aspirations, "O lamb of God, that takest away the sins of the world have mercy on us." The solemn voice of the patriarch was distinctly heard, with strong and affecting emphasis. After a pause of silent adoration all arose from their knees, and I entered the pious and happy circle. "I am a minister of the gospel of Jesus Christ, I said as I entered, and I come to greet and bless you in the name of the Lord."

The aged patriarch, grasping my hand, gazed on me for a few moments with intense earnestness—a welcome such as words could never utter was written on his brow.

"Thirty and two years has my dwelling been in this forest—hitherto no man of God has visited our lonely dwellings—praised be his holy name, who hath put it into thine heart to seek out these few sheep in the wilderness. Secluded as we are, from the privilege of worshipping God in his temple, we thus assemble every sabbath to read his blessed book and to pray unto him in the words of the liturgy of our fathers. Thus by his grace we have been preserved from 'forgetting the Lord who bought us and lightly esteeming the rock of our salvation.'"

The exercises of that day are deeply engraved on the tablet of my memory—"are they not also written on the record of the Most High," surely a blessing entered into my own soul, as I beheld the faith, and strengthened the hope of these true hearted and devoted disciples. Like him, whose slumbers at Bethel were visited by the white winged company of Heaven, I was constrained to say, "surely, the Lord is in this place and I knew it not."

At the request of the patriarch I administered the ordinance of baptism, it was received with the most affecting demonstration of solemnity and gratitude. The sacred services of the day were protracted till the setting of the sun—yet all were alike unwilling to depart—it was to them a high and alas! a rare festival. When about to separate the venerable patriarch introduced me to all his children—each seemed anxious to press my hand; and even the children expressed by affectionate glances, their love and reverence for one who ministered at the altar of God.

The Almighty, said the venerable man, hath smiled on these Babes born in the deserts. I came hither with my sons and

their companions, and their blessed mother who is gone to rest. God hath given us families as a flock. We earn our bread with toil and with patience. For the short interval of labour we have a school, where our little ones learn the rudiments of knowledge, Our only books of instruction are the Bible and Prayer Book.

At a given signal they rose and sung, when about departing to their separate abodes—"Glory be to God in the highest, and "on earth Peace and Goodwill towards men." Never by the pomp of measured melody was my spirit so stirred within me, as when that rustic, yet tuneful choir, surrounding the white haired father of them all, breathed out in the forest sanctuary, "Thou "that takest away the sins of the world, have mercy on us." The following morning I called on every family and was much delighted with the domestic order, economy, and concord, that prevailed. Careful improvement of time, and moderate desires, seemed uniformly to produce among them the fruits of a blameless life and conversation. They conducted me to their school, its teacher was a grand-daughter of the lay reader. She possessed a sweet countenance and gentle manners, and with characteristic sweetness and simplicity, employed herself at the spinning wheel when not absorbed in the labours of instruction. Most of her pupils read intelligibly, and replied with readiness to questions from Scripture History, Writing and Arithmetic were well exemplified by the elder ones, but those works of science with which the shelves of our libraries are stored, and under which they groan, had not found their way to this happy retreat: they had learned what those books of science can never teach--

Enough for man to know
That virtue alone gives happiness below.

and consequently among the learners was visible, what does not always distinguish our better endowed and more highly instructed seminaries, docility, subordination, and profound attention to every precept and illustration. Habits of application and a desire for knowledge were infused into all; so trained up were they in industry, according to the precept of St. Paul, Titus, iii. 14, "Let ours also learn to maintain good works for necessary "uses that they be not unfruitful," that even the boys, in the interval of their lessons, were busily engaged in knitting stockings for winter.

To the simple admonitions which I gave to them, they listened with respect and reverence: and ere they received the parting blessing, rose and repeated a few passages from the inspired volume, and lifted up their accordant voices, chaunting "Blessed "be the Lord God of Israel, for he hath visited and redeemed "his people."

SECOND VISIT TO THE PATRIARCH, OR THE LODGE IN THE WILDERNESS.

With the light of the early morning I commenced my journey once more to visit my secluded and interesting friends. Autumn had already infused chillness into the atmosphere, and somewhat of tender melancholy pervaded the heart, nature seems to regard with sadness the passing away of the glories of summer, and to robe herself as it were for humiliation.

As the sun increased in power and brilliance, more of cheerfulness overspread the landscape. The pines were busily disseminating their winged seeds—the germ of future forests. Like insects, with a floating motion, they spread around for miles. Large droves of swine made their repast upon this half ethereal food. How mindful is nature's God of even his humblest pensioners.

As I approached the cluster of cottages, which now assumed the appearance of a village, the eldest son advanced to meet me. His head declined like one struggling with a grief he would fain endeavour to subdue—taking my hand in both of his, he raised it to his lips. Neither could speak a word—but it was clearly written on his expressive countenance—come quickly ere he die.

We entered together the apartment of the good old patriarch—one glance convinced me that he was not long to be numbered among us—that his sand was fast running out—and that he was hastening to be “gathered to his fathers.” His posterity were gathered round his dying bed in sorrow, but their sorrow was not as those without hope—he had taught them while living, to look through things temporal to things eternal—and the fruit of his lessons was visible in the weeping resignation of all.

He was pale and fearfully emaciated; but as I spoke of the Saviour, who “went not up to joy until he first suffered pain,” his brow again lighted up with the calm expression of one who knew that his “way to eternal joy was to suffer with Christ”—who knew that his “door to eternal life was gladly to die with Jesus.” Greatly comforted by prayer, he desired that the holy communion might be once more administered to him and his children before his departure. There was a separation around his bed, those who had been accustomed to partake it with him drew near, and knelt around the dying man. Fixing his eyes on the others, he said, with an energy of tone which we thought had forsaken him—“Oh my children will ye be thus divided at the last day!” A burst of wailing grief was the reply.

Never, never will the awfulness of that solemn scene be effaced from my remembrance; the expressive features, speaking even in death—the thrilling responses of the venerable servant of God, into whose expiring body, the soul seemed to return with power, that it might leave the last testimony of faith and hope to those he loved, are among the unfading imagery of my existence. The spirit seemed to kindle more and more in its last lingering around the thresh-hold of time, and in a tone, whose clearness and emphasis surprised us, the departing saint breathed forth a blessing on those who surrounded him, “in the name of that God whose peace passeth all understanding.”

There was an interval, during which he seemed to slumber—whispers of hope (“if he sleep, Lord, he shall do well”) were heard around his couch, that he might wake and be refreshed. At length his eyes slowly unclosed; they were glazed and deeply sunk in their sockets. Their glance was long and kind upon those who hung over his pillow. His lips moved, but now no longer audibly—bowing my head more closely, I found that he was speaking of “Him who is the resurrection and the life.” A

slight shuddering passed over his frame, and the venerable man was at rest for ever.

The voice of weeping arose from among the children, who had not been summoned to the bed of death, and ere I had attempted, or could attempt consolation, the lay reader, with an unflinching tone pronounced—"The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Deep silence ensued—it seemed as if every heart was installing him who spake in the place of the father and governor who had departed. It was a spontaneous homage to the divine ordinance, an acknowledgment of the right of primogeniture, which no politician could condemn. He stood amongst them in the simple majesty of his birthright.—Gen. xliii. 33. A Reuben and a Priest, to guide his people in the way everlasting. It was as if the mantle of an arisen prophet had descended upon him, as if those ashen lips had broken the seal of death to utter "hold my servant whom I have chosen." Every eye fixed upon him its expression of fealty and love.

Gradually the inhabitants retired to their respective habitations. Each individual paused at the pillow of the departed patriarch, to take a solemn and final farewell; and some of the children climbed up to kiss the marble face, so long the object of their infantine affection. I was left alone with the lay-reader and the dead. The enthusiasm of the scene had passed away, and the tears of the son triumphed. Passed years rushed like a foaming tide over his memory. The distant but undimmed impressions of fancy and of childhood—the planting of that once wild waste—the changes of those fleeting years which had sprinkled his raven locked temples with grey hairs—all, all—with his sorrows and their joys, came back full upon his recollections, associated with the lifeless image of his beloved sire. In the bitterness of bereavement he covered his face with his hands and wept.

The iron frame which had borne the hardening of half a century, shook like the breast of an infant when it sobbed out its sorrows. I waited until the first shock of grief had subsided, then passing my arm gently within his, I repeated, "I heard a voice from heaven, saying, write from henceforth, blessed are the dead which die in the Lord." Instantly raising himself upright, he responded in a voice whose deep inflections sunk into my soul, "Even so saith the spirit, for they rest from their labours, and their works do follow them."

I remained to attend the funeral obsequies of the patriarch. In the heart of their territory there was a shady dell, sacred to the dead. It was surrounded by a neat enclosure, and planted with trees; the drooping branches of the willow swept in silence over the grave of the mother of the colony—near her slumbered the remains of her youngest son. Several other mounds swelled around them, most of which, by their smaller size, told of the smitten flowers of infancy. To this goodly company we bore the last remains of him who had been revered as the father and bright exemplar of them all. With solemn steps, his descendants, two and two, followed the much loved corpse. I heard a convulsive and suppressed breathing among the more tender of

the train; but when the burial service commenced all was hushed, and still as night. And never have I more fully realized its surprising pathos and power, than when from the centre of that deep solitude, on the brink of that waiting grave, it poured forth its heavenly consolations.

"I am the Resurrection and the Life. Whosoever believeth in me shall not perish, but hath everlasting Life."

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up and is cut down like a flower. He fleeth as it were a shadow, and never continueth in one stay. In the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord! who for our sins art justly displeased at us? Yet, O Lord God most holy, O God most mighty, O holy and most merciful God and Saviour, deliver us not into the bitter pains of eternal death. Thou knowest Lord, the secrets of our hearts, shut not thy merciful ears to our prayers, but spare us, O Lord most merciful—O God most holy—O God most mighty—O holy and most merciful Saviour, suffer us not at our last hour, for any pains of death, to fall from thee.

Circumstances compelled me to leave this mourning community immediately after committing the dust of their pious ancestor to the earth. They accompanied me some distance on my journey, and our parting was with mutual tears. Turning to get one more glimpse of them, as their forms faded in the distance, I heard the faint echo of a clear voice; it was the lay-reader speaking of the hope of the resurrection—"If we believe in Jesus."

Full of thought, I pursued my homeward way. Is devotion never encumbered or impeded by the splendour that surrounds her? Amid the long aisles of the lofty Cathedral—the throng of rich stooled worshippers—the melody of the solemn-toned organ—does that incense never spend itself upon earth, which should rise to the throne of heaven? On the very beauty and outward glory of its ordinances, may not the spirit proudly rest (alas, too often, as these, and other deserted solitudes proclaim) and go no more forth to the work of benevolence, in seeking out Christ's scattered fold? or spread its wings at the call of faith, to carry the blessed truths of redeeming love, to the utmost bounds of the universe.

Yet surely, neglected though it be, there is a reality in religion, though man too often cheats himself with the shadow.

Here have I beheld religion in true simplicity, disrobed of all pomp and circumstance, yet with a power to soothe the passions into harmony, to maintain the virtue, in daily and vigorous exercise, and to give victory to the soul, when death vanquishes the body. I took the lesson to my heart, and when religious feeling has languished or grown cold within me, I have again rekindled the flame by the remembrance of "these few sheep in the wilderness." 1 Sam. xvii. 28.

INTRODUCTORY ACCOUNT OF THE TORONTO SOCIETY.

Previous to the insertion of the letters and journals which show the progress of the benevolent exertions of the late Bishop of Quebec, in conjunction with the Society established at Toronto, in 1830, "*for Converting and Civilizing the Indians, and Propagating the Gospel among the destitute Settlers in Upper Canada,*" it may be incumbent upon me to give some general information of the origin of that society, and the more so, as since the lamented death of the venerable Bishop of Quebec, (in pursuance of directions received from him on his recovery from his first attack,) I have determined in future to carry on, through its instrumentality, the work in which I have been, since 1834, engaged as the solitary agent of the Bishop of Quebec, and trustee for the subsidies raised by me among his friends. The arrangement of this matter, made by the Bishop of Montreal, will be found in the Appendix to this volume.

With respect to the society, its views, and its claims upon the Christian feelings of the British community, I cannot do better than reprint the introductory account given in its first year's report, dated October, 1831, premising only that it possesses all those advantages for *prompt and useful management*, which *local knowledge of local circumstances*, in such a case particularly afford, and in which view it seemed peculiarly pointed out as the channel, (in connection with the succeeding Bishop) for the Upper Canada Travelling Mission Fund hereafter to work with.

Whenever a body of Christians is called into existence, it is imperative upon them to labour for the increase of their numbers by the local dissemination of the divine truths of which they are in possession. If it be not unreasonable to suppose that their distribution into several parts of the world is over-ruled by a wise Providence, for this especial purpose, they are called upon to consider whether by selfish reserving, or inactively communicating religious knowledge, they do not, in fact, frustrate the grace of God. Accordingly, such a consideration has seldom failed to operate powerfully upon all Christian communities, wherever established, in times ancient and modern. The sacred use to which Great Britain, at this day, puts the enlargement of her empire in remote counties, is to impart to them the religious faith to which she owes her own superiority;—and it is before her influence, thus exercised, more than of any other nation, that superstition and ignorance are fast disappearing from the globe. While her other dependencies exhibit more striking instances of this fact, the land in which we live sufficiently attests it; where, it must be acknowledged to the honour of Christians of all denominations, much has been done, both among themselves, for their better edification, and among the benighted Heathens whom they found in occupation of the soil.

The Church of England Clergy, occupying long established stations, have not always had that command over the Indian population, who are migratory in their habits, and ever shifting from one hunting ground to another, which is necessary to make

any great progress in the work of their conversion. Moreover the large additions of their own countrymen, continually made to their charge, *without any additional adequate provision*, have latterly called for their exclusive attention. Alive, however, to the importance and obligation of keeping the conversion of the natives in view, the Clergy and Laity of the Church of England in this province began to think of other means of effecting an object so desirable; and accordingly projected a society, under which Christian teachers should be expressly provided for the Indian population, wherever it should present itself in sufficient numbers: might be commended for any considerable length of time, or held out a hope of becoming permanently settled. This excellent design was brought under public consideration at a meeting called at York, October 29th, 1830, which issued in the formation of the proposed society, under the name of "The Society for Converting and Civilizing the Indians in Upper Canada." Perhaps a short summary of the address of the Lord Bishop of Quebec, who was called to preside on that occasion, will convey the best information as to the views of the institution, which his Lordship so ably assisted to call into existence. Having explained that the intention of the meeting was to form a society whose object should be to bring the Indians of this country to the knowledge of true religion, and the comforts of civilized life, his Lordship proceeded to state, with regard to the services to be rendered by the society, that they might be directed to various points, and such as the labours of other denominations had never reached. As a primary measure he would suggest the expediency of keeping up the communication opened with the Indians on the north shore of the Lake Huron by the Rev. G. Archbold, P. G. F. P., who, with true missionary zeal, had himself resided among them the greater part of the summer, and at last upon his own departure, left them to the care of a gentleman (Mr. Cameron,) who voluntarily undertook to continue their instruction. (To this mission Mr. M'M. was afterwards appointed. See his letters.) There existed also a body of Indians on the shores of Lake St. Clair, (The Monsees and Bear Creek. See Mr. Flood's letters,) to whom no missionary had hitherto found his way, and the society might be the first to convey to them the glad tidings of salvation. Though much had been done for the six nations on the grand river by the New England Company, there werestill powerful calls for further assistance in that quarter. The Mohawks, in the Bay of Quinte, he had no doubt, would attract the interest of the society, as would also, he thought, notwithstanding their distance, a tribe of natives already settled in villages at the mouth of the River Columbia, and represented by Governor Simpson, of the Hudson's Bay Company, to be a mild and docile people, ripe for religious and general improvement. The funds of the society might also, he conceived, be profitably employed in printing tracts in the various languages of the native tribes, in the establishment of schools among them, and the education of some of their youth for the office of catechists, or even for holy orders.

Another meeting was appointed for the 22nd of November. In the meantime there were several subscribers to whom it

occurred, that British settlers, who are to be found in many parts of the country in a state of entire religious destitution, called as loudly for the interference of the society as the unconverted Indians, and that it was no less an object of Christian solicitude to prevent the extinction, than to lighten up the flame of Christian knowledge. The statement of their opinion at the subsequent meeting produced so strong an impression, that it was resolved, in order to include these objects, to extend the designation of the society, and it was finally agreed that it should stand as it now appeared in the title page of their reports; and it is to be devoutly hoped, that the association whose designs it indicates, and whose labours it defines, will become conspicuous not only for its comprehensive nominal aim, but also for its actual accomplishment of a correspondent extent of good.

The establishment of such an institution must be considered in every way a happy circumstance, but particularly as it presents a rallying point for the *intrinsic* energies of the Church of England in this country. Nor can there be a doubt that all conscientious members of her communion will readily avail themselves of the opportunity now offered, of fixing upon a broad and durable basis, a society which shall provide in perpetuity, for the maintenance and dissemination of her pure faith and worship throughout the colony.

Upon these indeed, as the society rests the most natural claim, so does she fix her highest expectations; while in unison with the wishes of its Right Reverend originator, it does not exclude the hope that, as its efforts will be directed to spots where there is an *entire* destitution of christianity in *any shape*, it will not want the good wishes and assistance of Christians of all denominations.

The first year of the society's efforts were confined, by the small extent of their funds, (barely £192), to the employment, as suggested by the Bishop, of Mr. J. Cameron, at Lake Huron, La Cloche, and Sault St. Marie—to sending the Rev. J. O'Brien for the purpose of ascertaining the prospects of a mission on Lake St. Clair, and to the support of an interpreter to the Mohawk mission, in the Bay of Quinte.

The letters of Mr. Cameron and Mr. O'Brien to Capt. Philippotts, R.E., the secretary of the society, are the first in the following series, which terminates with the fifth report of 1835.

Then follow the letters more immediately connected with the Upper Canadian Travelling Mission Fund of the late venerable Bishop. It is much to be regretted that the journals of Mr. Green, which were promised to be here in September, have not arrived in time, but as his letters give a tolerably good insight into the state of destitution in which the emigrants have been found; and prove the justice of the Bishop's repeated calls for aid, I have thought it better not to delay the publication, and I commit it to the world in the hope that, by Divine Grace, it may prove advantageous to all who labour for the spiritual interests of our Canadian brethren, and may not entail any very material loss upon the fund under my own peculiar charge.

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LETTER FROM MR. J. D. CAMERON, MISSIONARY.

Sault St. Marie, Sept. 26th, 1831.

DEAR SIR,—I arrived here on the 15th inst., we were sixteen days on our way, being very unfortunate with respect to weather, contrary winds and rain. Our voyage was one continued scene of dangers and perils. Whenever I look back, it is always with emotions of gratitude and thanks to our Heavenly Father, whose "Hand is not straitened that it cannot save" all such as humbly trust in him. The Indians of Lake Huron are all desirous to have a minister and a school master on the Manitoulin Islands. I have to intimate to you that four or five Chiefs of the Ottawas have consented to be instructed in our creed. They also wish to settle on their island. An establishment on that island will be attended with enormous expence and trouble. I cannot recommend that particular spot for a village, but for a school I can recommend "Petit Courant" on the Manitoulin. Some of the Indians have cleared a piece of ground, wherein they sow some corn and potatoes. It is the only place where the Indians generally reside in summer and autumn. In Mississahgue, Indians collect in great numbers in the spring to spear sturgeon, which abound there. Of the two places, I think the former is preferable. In my humble opinion, a school house and teacher ought to be established at this place. There is a very great number of children whose parents are all desirous of having them properly instructed. Should a school be placed here, and another on the Manitoulin Island, I can always visit the schools alternately.

It is with unfeigned pleasure I now apprize you, that the number of our Christian society is increasing day after day. The Indians are all very willing to embrace our religion, and may He dispose their hearts and minds to receive the offers of salvation by faith in the beloved Son of God.

I remain, &c.

J. D. CAMERON.

To Capt. Philpotts, R.E., Secretary, &c. Toronto.

P.S.—The school commenced on the 18th instant, and I am happy to inform you has ever since continued to increase. There are at present eighteen scholars. There is every prospect of an augmentation in the winter. The children are apparently all attached to their teacher, my cousin, who is, on his part, very kind and attentive to them.

FROM MR. CAMERON TO CAPT. PHILPOTTS, R.E.

Sault St. Marie, 3rd January, 1832.

DEAR SIR,—I take the earliest opportunity of informing you, that the conversion of the Indians to the Christian faith is making rapid progress. They are coming in under the pale of salvation day after day, through the tender mercy of our God. The correct number of the converts is not yet ascertained, but I think about fifty-two souls. Our meetings are generally very numerously attended. Our place of worship will soon be, glory to God, too small. We require another house of larger dimensions, but it cannot be obtained in this place. We must build one if we want one—and want assistance, for we have no means

to carry on such expensive undertakings—we are, in fact, destitute of every thing.

The school is pretty well attended by children ; there are from eighteen to twenty, who are making great progress. I am sorry to inform you we are labouring under a very great disadvantage from the want of school-books. I have been under the necessity of purchasing a few books for the children, unto whom they have been distributed gratis, as their parents could not pay for them. We have translated lately the Ten Commandments into the Chippewa dialect. The people have already learnt most of them by heart. They assemble here every evening for prayer, &c. The meetings are generally numerous and punctually attended. I am very anxious to hear from you.

I am, &c.

J. D. C.

EXTRACT

From a Report by the Rev. J. O'Brian relative to the Mission on Lake St. Clair, 1831.

“It appears the Indians have no objection, in the event of a settlement on St. Clair, to send their children to school to receive instructions of a *moral* nature : they seemed generally pleased with the idea rather than otherwise ; but with reference to themselves, they would not submit to any discipline of the kind, if required. This disinclination to restraint is a necessary consequence of their manner of living from their youth up, being free and unrestrained. The adults among them are at present hostile to any attempts to introduce christianity among them : and if any decided measures were taken for the accomplishment of so desirable an object at the present moment, or in connexion at the same time with the establishment of the colony on St. Clair, it would, humanly speaking, be productive of consequences unfavourable to the benign instructions of his excellency Sir John Colborne. This aversion of the Indians to the subject of Christianity, and the opposition they would give to it, chiefly arises, in my opinion, from the insinuations and exertions of artful and designing men, whose interest it is to thwart every effort tending to improve the condition of the Indians, for if they were civilized, those enemies to the cause of truth and humanity could no longer carry on their system of heartless speculation. (See the gradual effect of Mr. Flood's efforts among these tribes in his letters—and the sort of *half-humanized* society by which they are surrounded displayed in his journal—Ed.)

“However, the utmost exertions should be used to collect them together, and give instructions to their youth, as it is a measure which the elders among them approve ; and perhaps twelve months may not elapse when a very favourable door may open for missionary labours, though the prospects at present are gloomy. We may reasonably expect that much of their prejudices would be overcome by that time. The insinuations now artfully thrown out, and the reports diligently disseminated to poison their minds proving false, together with the benefits of civilized life being partially experienced, its comforts felt, and their condition bettered, they would be sensible of the improvement, and therefore would no longer offer the opposition they

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seem now disposed to manifest towards the introduction of the Christian Religion.

"In carrying into effect the kind and beneficial intentions of his excellency Sir John Colborne, there will be some difficulties to contend with, and perhaps one of the greatest will be, to guard against the introduction of *ardent spirits*, to the use of which the Indians in this neighbourhood are unhappily much addicted. It is truly distressing to a reflecting Christian mind to witness the debasing effects it produces amongst them, (Vide Canadian Tale,) the facility it affords some worthless characters with whom they trade, to take undue and dishonest advantages of their simplicity, and how the presents of the Lieutenant-Governor, designed for the Indian's comfort, are frustrated by persons whose conduct to this unhappy race of human beings—argues the total absence of every feeling, not only of christianity, but of human nature.

To the Secretary of the Society for Converting and Civilizing the Indians, and Propagating the Gospel among the destitute Settlers in Upper Canada, Toronto.

HOME DISTRICT TRAVELLING MISSION, UPPER CANADA.

Correspondence of the Rev. Adam Elliot, to the Rev. C. Mathews, Secretary to the Society for Converting and Civilizing the Indians, &c. Newmarket, 28th January, 1833.

REVEREND SIR,—I have the honour to send you, for the information of the Society, a concise statement of my proceedings since I commenced my missionary labours.

On Sunday the 18th November, I read prayers and preached in a school near the line between the townships of York and Scarborough. Upwards of fifty people attended, and five children were baptized. Some of the people in that neighbourhood expressed a desire to have a Church erected; and one of the inhabitants offers to give ten acres of land for the site. Having arrived in the township of Pickering from York, I read prayers, lectured, and baptized two children, at the house of Mr. Francis Leys. About thirty people attended. On the following Sunday I preached to a numerous and respectable assemblage of people, in a Meeting House which is occupied by different denominations, in the township of Whitby. Three children were baptized. Several of the inhabitants of Whitby expressed their solicitude for the regular ministrations of the Church.

Having continued my journey to Darlington, I performed divine service on Advent Sunday at the village, and preached to a numerous and attentive congregation. In the evening the congregation was still more numerous, and the singing was excellent. Sufficient has been subscribed to pay the expense of erecting a church in Darlington, but little has yet been done, on account of some disagreement respecting the site, among the

persons composing the committee appointed by the inhabitants. It is expected, however, that the original design of the subscribers will be carried into execution next summer. While in Darlington, I received much attention and kindness from Mr. Warren, and others of the inhabitants, and was treated with the greatest hospitality and civility by Mr. Lister and his family, at whose house I resided.

On my return to Whitby, I found that Mr. Warren had been good enough to make an appointment for me to preach at the meeting house. Though our meeting was at night, and the weather rather unfavourable, the congregation was large. The Episcopalians in that township have the erection of a church in contemplation.

As I proceeded from Whitby to Reach, the weather was mild, but on account of the badness of the road, travelling was very disagreeable: the woods having lost their lovely foliage of green, presented a dreary aspect. There was scarcely any snow in the southern part of Whitby; but a considerable quantity as I advanced towards Reach;—there I crossed the mountain, which in those parts is usually called the *ridges*. It is of considerable height, and covered with lofty pines: and its north side commands a view of a small lake. The settlers in Reach are yet comparatively few, and a small proportion of them are members of the Church. I read prayers and preached in that neighbourhood three times, to very attentive congregations. There I received much attention and kindness from Mr. Hurd, who is a pious person, and a member of the Methodist Society.

Having returned to the rear of the township of Whitby, I read prayers and lectured on the 11th December to a large and attentive assemblage of people, many of whom are said to belong to a sect who some time ago separated from the Wesleyan Methodists in England. On the following morning I baptized four children belonging to members of the church.

On the 12th of December, I rode between Whitby and Brock, a distance of twenty-five miles. Two days afterwards I read prayers and lectured near the line between the townships of Brock and Mariposa. On that occasion I baptized three children, and explained some things respecting baptism which are ill understood by many. On Sunday the 16th of December, I performed divine service and preached in the school on the fifth concession of Brock, to a numerous congregation, consisting principally of Episcopalians; I also explained to them a part of the liturgy, and baptized six children. In the evening I again read prayers, and lectured on a part of our blessed Saviour's sermon on the mount. On that occasion some of the members of the church expressed their desire to have the sacrament of the Lord's supper administered when I shall next visit the township.

On the following Tuesday I preached to a numerous congregation and baptized thirteen children on the second concession of Brock. There I met with a very friendly reception from the inhabitants. Mr. Letts, from Ireland, a venerable old man, acted as clerk, and seemed highly pleased in having an opportunity of performing a duty to which he had been accustomed in his native country. It is confidently asserted in Brock that

there are above sixty families belonging to our church in that township.

Having continued my journey to Thorah, I read prayers and preached at the house of Mr. Gibbs to a small but attentive congregation, and baptized a child belonging to a member of the Church of Scotland. The number of settlers in that township is yet comparatively small, the majority of whom are from Scotland.

On Sunday the 23rd December, I proceeded to Mr. Parker's, on the shore of Lake Simcoe, at whose house I read prayers and preached to a considerable number of very attentive people, who are principally Presbyterians, and baptized a child, whose parents are Episcopalians.

The prospects from the shores of Lake Simcoe, even in winter, are pleasing and refreshing to the sight, especially after a person has passed through forests, which, though grand objects of contemplation, are tiresome to the imagination on account of the gloomy sameness which pervades them.

Mr. Parker and his family treated me with much civility; and Mr. Farnsworth, who also resides in Thorah, was kind enough to accompany me to a considerable distance on the ice as I proceeded to Georgina. Having arrived in the township of Georgina, I performed divine service and preached at the house of Lieutenant Johnson, on Sunday 30th December, and baptized seven children; the congregation was numerous and attentive. The inhabitants of that township are of different persuasions; but perhaps the Episcopalians are the most numerous. There are also several Presbyterians in that neighbourhood, from some of whom I received much kindness. The number of Roman Catholics is said to be considerable, and their Priests visit them occasionally.

On the Tuesday following I read prayers and preached in the same township at the house of John Mills Jackson, Esquire; the congregation was not large, but respectable and attentive; three children were baptized.

Having reached the township of North Gwillimbury, I read prayers and preached there on Sunday the 6th January, to about forty very attentive people. The congregation, I was informed, would have been much larger if the weather had not been so unfavourable. Mr. Smally, at whose house I resided while in that township, treated me with great hospitality and kindness. On Sunday the 13th January, I performed divine service and preached at two different places; the hearers were numerous and attentive, but it is supposed that comparatively few of them are Episcopalians. There appears to be much diversity of opinion in that township on the subject of religion. There is a very new sect in that neighbourhood, called the "Children of Peace;"—I had some conversation with Mr. David Wilson, their leader, who behaved to me with great civility, and shewed me his places of worship. One of them is a commodious building in which the people assemble for the purposes of preaching and singing hymns. In this place is an organ, and other musical instruments are also used. Common prayer forms no part of their public worship. Besides this meeting house, they have erected

another of considerable magnitude, which is built of wood, painted white and green, and ornamented with turrets and spires. Mr. Wilson informed me that this edifice was seven years in building, but that the expense of erecting it is unknown. He said he could neither tell me the number of the Children of Peace, nor state their particular tenets. He never preaches in this large building; but the people meet in it once a month to join in a sort of concert of music, and present their offerings of money.

On Sunday the 20th January, I performed divine service, and preached twice at the village of Newmarket. The weather was rather unfavourable, but both services were well attended. There is little union among the inhabitants of these parts in regard to religion. The members of our Church, I am informed, reside principally in the village, and they have long had the erection of a Church in contemplation.

Permit me to request that you will accept my sincere thanks for your kindness and attention to me, and to assure you that it is with much esteem and respect,

I am, Reverend Sir,

Your obedient humble servant,
A. ELLIOT.

TO THE REV. CHARLES MATHEWS,
SECRETARY TO THE SOCIETY, &c.

Tecumseth, March 21st, 1833.

REVEREND SIR,—I have the honour to transmit to you, for the information of the society, a brief account of my proceedings since I had the pleasure of seeing you in February last.

On my way from York to Penetanguishine I performed divine service at Newmarket, and had a fine congregation. Being informed by the Rev. Mr. Brough, that some members of the Church, residing in King, were very desirous of a visit from a Clergyman, I proceeded to that township. There I read prayers, lectured, explained some parts of the Liturgy, and baptized four children. The congregation was numerous, consisting chiefly of members of the church.

Having reached the township of Tecumseth on Sunday the 10th of February, we had divine service in a barn, the school-house not being sufficiently large for the congregation. It is supposed that between two and three hundred people were present. On the following day, being requested by the people, I attended a meeting of the inhabitants of Tecumseth for considering the expediency of building a Church. The meeting was not large, but it was unanimously determined that a Church should be erected, and the sum of fifty pounds was immediately subscribed.

The site of the proposed Church is on a very excellent lot of land, nearly in the centre of the township, which was granted by the Government for a Church and glebe.

The 14th of February being appointed as a day of thanksgiving, I preached near the town line, between Tecumseth and West Gwillimbury, to a numerous and attentive congregation; three children were baptized. On the day following I preached

to above forty people on the fifth concession of Tecumseth. A Sunday School was established in this township last summer, which was well attended; it is about to be recommenced, and I have promised to furnish the children with catechisms and other books.

On Sunday the 19th of February, we had divine service in Mr. Stoddart's barn, in the township of West Gwillimbury; it is thought that above two hundred members of the Church were present. I also lectured in the afternoon near the Penetanguishine road; the congregation assembled in a school house, and consisted of a hundred people. A subscription has lately been opened in this township for the erection of a Church in a central situation, and should the inhabitants continue unabating in their exertions, a Church will soon be built equal to that in contemplation in Tecumseth. I am informed that the Episcopalians are the most numerous denomination of Christians in West Gwillimbury.

Having reached the town of Innisfil, I preached at the house of Mr. McConkey, near the Penetanguishine road; the frost was severe, and the weather stormy; but though the settlers are comparatively few in that part of the township, about thirty people assembled.

On the first Sunday in Lent we had divine service at the house of Mr. Mann, at Kempenfelt Bay; the weather was intensely cold, but the congregation was large and attentive. Captain Oliver, who resides in the township of Oro, about a quarter of a mile from the town plot of Kempenfelt, treated me with the greatest civility and kindness. Captain O'Brien, (who is at present in England) and other friends of the Church, have been endeavouring, with considerable success, to obtain subscriptions for the erection of a Church at Kempenfelt Bay. It is expected that a town will be built there at no distant period. It is a delightful place even at this desolate and dreary season; the sites for building along the banks of the Bay are admirable, and the views are extensive and pleasing.

In the evening of the same day I read prayers and lectured at Mr. White's, about seven miles from Kempenfelt Bay: my hearers were not numerous, but very attentive, and chiefly Church people. On the 27th of February I preached at the house of Mr. Craig, in the township of Medonte; a considerable number of persons assembled, and I was informed that if the weather had not been so cold and stormy, the congregation would have been larger.

Having arrived at Penetanguishine, I preached twice there on Sunday the 3rd March, to a fine congregation; all belonging to the Naval and Military establishments attended—four children were baptized. At Penetanguishine I remained with Mr. Woodin, Lieutenant R.N., who treated me with much hospitality and kindness, and introduced me to all the officers and principal inhabitants. I also visited Mr. Mitchell, and other Protestants, who live in a village in the township of Tiny, three miles from the military establishment. The majority of the inhabitants are Roman Catholics, who formerly resided on Drummond's Island, and they are occasionally visited by a

Clergyman of their Church. I was requested by some sick persons in the neighbourhood of Penetanguishine to administer to them the Sacrament of the Lord's Supper. When I was returning from Penetanguishine, I found the snow very deep; the weather was severely cold, and travelling difficult. I regret that I was able to labour so little among the new settlers in Medonte and Oro. It was my intention to go to the Indian village at Coldwater and the Narrows; but it has been considered unsafe, during the winter, especially for strangers, to travel on the ice; and on account of the badness of the roads, and the depth of the snow, it is very difficult to pass on horseback through these wild and uncultivated regions. I thought it better to put off my visit to Coldwater until the summer, when I shall be better able also to visit the inhabitants of Oro and Medonte generally.

Having returned to Captain Oliver's, in Oro, I preached on the 10th of March at Kempenfelt Bay, to a small, but very attentive congregation. In the evening, I performed Divine Service again in Innisfil, at Mr. McConkeys, and though the settlers are comparatively few, the hearers were numerous.

On the Wednesday following, I preached in the township of Essa, at the house of Mr. Blackstock, about eight miles west from the Penetanguishine road. The congregation consisted of about sixty people, who reside in Essa and Innisfil. Eight children were baptized in this neighbourhood. Here I was desired to administer the Sacrament of the Lord's Supper to a person who has been long sick. When I visited her, a number of the neighbours came in, which afforded me an opportunity of addressing them on the subject of religion. While in Essa I began to feel the effects of a severe cold, and for several days past I have been able to do little or nothing. I feel thankful, however, that I am now much better, and I hope, by God's assistance, to preach in Gwillimbury to-morrow.

I am, Reverend Sir,

Your obliged humble servant,

ADAM ELLIOT.

TO THE REV. CHARLES MATHEWS,

SECRETARY TO THE SOCIETY, &c.

York, 1st July, 1833.

REVEREND SIR,—Permit me to acquaint you with my proceedings, since I last had the honour of addressing you.

My health being much improved, I read prayers, and preached on the 22d March to a very attentive congregation in the township of West Gwillimbury. The people there assured me, that they were determined, if possible, to have a Church erected.

On the following Sunday, I performed the morning service in the western part of Tecumseth, and baptized five children. The congregation consisted chiefly of Church people. In the evening, I read prayers and preached at the Methodist Meeting-house in another part of the same township. The congregation was large, and the people were principally English. I was happy to find that the inhabitants of Tecumseth had been employing

considerable energy in collecting subscriptions for the erection of the proposed Church.

Having arrived in the township of Mono, I performed Divine Service on Friday, 29th March, at the house of Mr. Cobean, who resides on the seventh concession. The hearers were very numerous and attentive. Many persons attended from the township of Adjala, which is situated immediately on the east side of Mono. I baptized eighteen children on that occasion. In Mono, the people are principally Protestants. One-half of the inhabitants of Adjala are Roman Catholics. The members of the Church in these townships are exceedingly zealous, and are very solicitous for a resident Clergyman. The frame of a Church was raised last summer in a central situation, but without aid from some source it will be long, I fear, before they can accomplish their undertaking. I was informed by the inhabitants, that the Archdeacon of York first performed the service of our Church in Mono, and that they yet entertain feelings of gratitude for his kindness in visiting their remote township at so early a period.

From Mono I proceeded to Mulmur, and performed Divine Service there on Saturday, 30th March. I had no intention of visiting Mulmur on that occasion, as I supposed the settlers to be very few: but a member of the Church, who resides there, came and requested me to preach in that township and baptize the children. About fifty persons assembled, and twelve children were baptized.

Having returned to Albion, I read prayers and preached on the second concession. Though the weather was exceedingly fine, the congregation was not large, as general information had not been circulated among the inhabitants. On that occasion three children were baptized.

Having arrived at Newmarket, I performed divine service there on Good Friday. The congregation was respectable and attentive. On Easter-day, I preached at the same place to a large assemblage of people. On the following Tuesday, as I was returning to the township of Albion, I read prayers and preached to a small, but attentive congregation, and baptized a child in the township of King. I performed divine service and preached at the different places on the south side of Albion, and baptized several children. On the Sunday, the congregation was very numerous, consisting chiefly of emigrants, who have lately settled in that neighbourhood. I am informed, that there are about *ninety families* professing to be Episcopalians, within a circle of about five miles round the residence of Mr. Terry, on the southwest corner of Albion. But it is to be apprehended, that they will not long retain their attachment to our Church, if they remain destitute of her ministrations.

As I continued my journey to Caledon, I read prayers and preached at Mr. Wood's, on the fourth concession of Chingua-cousy, east of Hurontario street. Above twenty persons were present, and one child was baptized.

Having arrived at Caledon, I read prayers and lectured there, at the house of Mr. Dodds, who resides near the centre of the township. The congregation was large and attentive.

On Sunday, 21st April, as a house could not be obtained sufficiently large for the congregation, I performed divine service in the open air, and had a pulpit made of the branches of evergreens. Ten children were baptized. It has been ascertained that about forty families of Church people live near together, in the centre of Caledon. After divine service I visited a Sunday school and examined the children. A number of young men also attended, whom I heard read in the New Testament. On the following day, I read prayers and lectured in the township of Erin, which is in the Gore district. The hearers were numerous and attentive, and chiefly English.

Having returned to the township of Chinguacousy, I performed divine service at three different places, and baptized a considerable number of children. On Sunday, 28th April, I read prayers and preached in Mr. Nixon's barn, on the fourth concession of that township, to a large assemblage of people, who are said to be principally Episcopalians. They are very anxious to have a Church erected. I am informed that above *eighty families* belonging to the Church reside in that neighbourhood, not more than three and a half miles from the site of the proposed Church.

A resident Clergyman is, perhaps, not more wanted in any part of the Home district than in Chinguacousy.

On the following Sunday, I read prayers and lectured near the line between Chinguacousy and the Gore of Toronto, to a numerous congregation. In that neighbourhood the people were not permitted to assemble in the school for the performance of divine service! This exasperated not only the Episcopalians, but also many persons belonging to other denominations. In the evening, I again read prayers, and lectured in another part of the Gore of Toronto to a very attentive congregation. The members of our Church are said to be very numerous in this neighbourhood.

On Sunday, 19th May, I performed divine service twice in Christ's Church, Mimico, and baptized two children.

Having proceeded to the township of Whitby, I preached there on Whit-Sunday, at the meeting-house. The congregation, though considerable, was not so large as I expected. General notice had not been given to the people. I was informed that the friends of the Church in that township had held meetings respecting the erection of a Church; but that nothing more had been done to promote that object on account of some disagreement which had arisen among the inhabitants respecting the site of the building.

On Sunday the 2nd June, I read prayers and preached twice at Bowmanville, in the township of Darlington. Though the weather was extremely unfavourable, both services were well attended. A considerable number of English people reside at this village, and some of them expressed to me their solicitude for a resident Clergyman. On the Monday evening following, I read prayers and lectured at the same place. About forty people were present, and one child baptized. I was requested, the next day, to officiate at the funeral of one of the inhabitants of the village. The people seemed affected, and I trust they were edified by a lecture which I delivered on that occasion. This

was the first interment in the burial ground at the site of the proposed Church.

Having returned to the township of Pickering, I performed the morning service in Mr. Leys's barn, near the Kingston road. The congregation was numerous and attentive. It was supposed that about two hundred people were present. I baptized six children on that occasion. Afterwards I rode seven or eight miles in a northern direction, and performed the evening service in a school. The congregation consisted of about a hundred persons. As many of my hearers seemed unaccustomed to our form of worship, I explained to them some parts of the liturgy. Here I was treated with much civility and kindness by Mr. Vincent, and others of the inhabitants. From Pickering I proceeded to the township of Markham, and read prayers and preached in the school at the village, on the eighth concession. The weather being unfavourable, the congregation was small.

On Sunday the 16th June, I performed the morning service at the same place, preached to about a hundred people, and baptized two children. In the afternoon, I preached in the Rev. Mr. Mayerhoffer's Church to a numerous and attentive congregation. As many of the inhabitants of Markham understood the German better than the English tongue, Mr. Mayerhoffer reads prayers and preaches to them alternately in both languages.

Having returned to York, I officiated on the two following Sundays at the Churches in the township of Etobicoke.

I remain, with much respect, Reverend Sir,

Your most obedient servant,

A. ELLIOT.

TO THE REV. CHARLES MATTHEWS,

SECRETARY TO THE SOCIETY, &c.

Penetanguishine, 22nd October, 1833.

REVEREND SIR,—As it will probably be a considerable time before I shall be able to return to York, I beg leave briefly to inform you on this occasion, how I have been employed since I last had the pleasure of seeing you. I trust I shall be enabled to give you a more minute account of my excursions and labours.

On Sunday morning the 7th of July, I visited a Sunday school in Chinguacousy, which is in connexion with the Sunday school society in the diocese of Quebec, and which I was happy to find had been opened since I left that township in May last. Forty-six children were present, most of whom I heard read in the New Testament, and recite a part of the Church Catechism. Afterwards I read prayers and preached to about one hundred and forty people, baptized two children, and administered the Sacrament of the Lord's Supper to eleven communicants, who are members of the Church.

On the following Tuesday I read prayers and lectured to between thirty and forty persons, and baptized two children at the house of Mr. Terry, in Albion. In the evening I visited a sick person residing in the neighbourhood.

On Friday the 12th of July, I preached in Mono to about four hundred people, and baptized ten children. The Orangemen, who are numerous in that part of the country, attended;

and it was on account of their annual meeting on that day that so many of the inhabitants assembled. On the Sunday morning following, I visited a Sunday school which had been established in Mono since I left that township last spring. Though the weather was wet, forty children were present ; the total number in attendance was fifty. Both the teachers and children seemed much encouraged by a number of useful books which had been given to the school by the Lord Bishop.

About a hundred people attended divine service in the forenoon ; three children were baptized, and seventeen persons received the Holy Communion. It has been ascertained that about *sixty families* belonging to our Church reside in a circle of three or four miles round the site of the Church which is erecting in Mono. A faithful and exemplary minister is much wanted there. Many of the inhabitants, I fear, pay little regard to the Sabbath, and the religious education of their children ; and there, as in other parts, intemperance is a source of much evil. A considerable number of Presbyterians reside in Mono, who seem to be friendly people ; from some of them I received much kindness. The land in those parts is elevated, and when cultivated, the country will be picturesque and beautiful. The soil is sandy and dry ; the surface is uneven and undulating, and many of the eminences command very entertaining and pleasing prospects.

Having proceeded to Caledon, I preached at the school in the centre of that township, on Tuesday the 16th of July. Three children were baptized ; and though the weather was very unfavourable, about a hundred people attended. After divine service, one of the members of the Church gave notice that there would be a meeting of the inhabitants, to take into consideration the expediency of erecting a Church. At the same time I was requested to administer the Sacrament on my next visit to Caledon.

On the Friday evening following, I read prayers and lectured in the township of Chinguacousy. About thirty persons attended, who appeared very devout and attentive. On Sunday the 21st July I visited a Sunday school which had been lately established near the line between the township of Toronto and the Gore. About forty children were present, some of whom I heard recite portions of Scripture, and read in the New Testament. When I addressed them on the subject of religion they listened with great attention. After the school was closed, I read prayers and preached to a numerous assemblage of people in Mr. Henry Bell's barn. It was supposed that between eighty and a hundred persons were present. Three children were baptized. In the afternoon I rode across the Gore of Toronto, to the northern part of Etobicoke ; and Mr. Clarke, of Chinguacousy, was kind enough to accompany me most of the way. The road was very bad, and the weather extremely hot. Having reached the appointed place of meeting rather later than I had intended, I found a congregation of about a hundred people, who were principally English. I explained to them several parts of the Church service, and lectured on the Lord's prayer as recorded in the gospel by St. Matthew. Four children were baptized.

On Saturday the 27th of July, I visited several of the members and friends of the Church residing in the northern part of Scarborough, who expressed their solicitude for the continuance of our labours among them. A majority of the people there are said to be Episcopalians; and I was happy to meet with some of them who appeared to be persons of decided piety. The following day being Sunday, I performed divine service and preached twice in the school house. A large assemblage of the inhabitants attended both services. In the morning it was supposed there might be about seventy, and in the evening about a hundred persons present.

As I passed on northward through the township of Markham, I was agreeably surprised by the appearance of the Rev. Mr. Mayerhoffer's Church, as I was not aware that my road led to it, and also because it is now much improved by being painted white. There I met with Mr. Moore, who is employed by the Bishop as a Catechist. I requested him to read prayers and a sermon once a fortnight in the congregation on the north side of the township of Scarborough, the people in that neighbourhood being then destitute of the ministrations of the Church.

As I travelled from Pickering to Uxbridge, I found the country rather thinly settled; much of the land there is high and ridgy, and covered thinly with pines. There is a considerable settlement on the north side of the township of Uxbridge. The land in that part is said to be of rather an inferior quality; springs of water are abundant; and though the soil is sandy and apparently poor, yet the maple trees which it produces are neither small nor few. There I spent the first day of August in visiting from house to house, and conversing with the inhabitants chiefly on religious topics. On the following Saturday, I read prayers and lectured on the nature and necessity of repentance. Between thirty and forty people attended, and one child was baptized. The next day I performed the morning service in the school; explained some parts of the liturgy, and lectured on the subject of prayer. The congregation consisted of between fifty and sixty persons, who were very attentive. An adult was baptized, whom I had previously examined, and who I was happy to find, entertained very scriptural opinions on the subject of baptism. In the evening the congregation was nearly as large as in the morning, and I thought more attentive. It is said that about one half of the inhabitants of Uxbridge are Quakers, who are now divided into two sects. The rest of the people are of various persuasions, and some of them profess to belong to no particular denomination of christians. A Sunday school had lately been opened there, and some of the Quakers permitted their children to attend it. I endeavoured to encourage the teachers to continue their exertions, and gave them a few copies of the New Testament and other books suitable for the children. The number of Episcopalians in Uxbridge, though small, is greater than I expected.

On Sunday the 11th of August, I read prayers and preached in a barn belonging to Mr. P. St. John, of the township of Brock, to about a hundred people, and baptized a child. In the evening, I preached at the house of Mr. Stephenson, in the same town-

ship, to about 50 persons. As I remained a considerable time in Brock, I had frequent opportunities of conversing with the inhabitants. It appeared from their statements, that certain individuals had employed their influence to induce the members of the Church to separate from our communion; but their efforts had quite a contrary tendency. Since undisguised opposition has been made, it is hoped that the real friends of the Church are on their guard, and will not be easily led astray. On the 13th of August, I read prayers and lectured at Mr. Humphreys, and baptized a child. About forty people were present. On the Saturday following, I preached and baptized a child at the house of Mr. Cowan. Between thirty and forty people attended. The next morning, after riding about six or seven miles, I performed the morning service, preached and baptized three children in a barn near the township line between Brock and Mariposa. The congregation was numerous and attentive. The morning service being ended, I proceeded a few miles in a western direction, and read prayers and lectured at the house of Mr. McPhaden. About thirty persons were present, nearly all Presbyterians, from the Highlands of Scotland. Being informed that some of them had not much knowledge of the English language, I endeavoured to address them in as plain and simple a style as possible, and afterwards requested Mr. McPhaden to add a brief explanation of what I had delivered in their own tongue. This he did in a very easy and animated manner. On the next Sunday following, I preached to a numerous assemblage of people, in a building then in an unfinished state, near Mr. St. John's. It was supposed that about two hundred persons were present. *Thirty communicants* received the Sacrament of the Lord's Supper on that occasion. A large majority of the inhabitants of Brock are from Ireland, and have been brought up in our Church. I had much interesting, and, I trust, edifying conversation with them on religious subjects. They repeatedly expressed their anxiety for a resident Clergyman, and one person, I believe a native of this country, assured me that he would willingly give five or six acres of land for the site of a Church, if a Clergy Reserve could not be obtained in a suitable situation.

From Brock I travelled to Thorah, and preached at two different places in that township, on Sunday the first day of September, to respectable and attentive congregations. Two children were baptized, and seven or eight persons received the Sacrament of the Lord's Supper.

As I passed along the shore of Lake Simcoe, toward Georgina, I visited Mr. Turner, who received me with much kindness. I baptized his two youngest children. On the following Wednesday, I read prayers and lectured at the house of Mr. Lloyd, and baptized a child: but few people attended, as the weather was very unfavourable. The next day, I visited Mr. Robert Johnson, brother to Lieut. Johnson, of Georgina, and baptized his two children. On Sunday the 8th of September, I performed Divine Service and preached in the township of Georgina, at Mr. Bourchier's, about a mile distant from the Lake. The congregation was respectable and attentive, but not so numerous

as I expected. About forty persons were present, nearly all members of the Church. In the evening I read prayers and preached at the house of Mr. Jackson, to fifteen people. On the next Tuesday after, I read prayers and lectured to about thirty people, principally emigrants from England, and members of the Church. They seemed to join in Divine Service with devotion, and their singing was agreeable. On Sunday the 15th of September, I again preached to a large congregation, baptized five children, and administered the Sacrament of the Lord's Supper to ten persons. It was supposed that the congregation consisted of between eighty and ninety people, nearly all Episcopalians. Their serious and devout behaviour, while engaged in public worship, was highly exemplary and pleasing. A resident Minister is much wanted here, whose attention and labours might for some time be profitably divided between the townships of Georgina and Brock.

Having arrived in North Gwillimbury, I found that Mr. Smally had been kind enough to make an appointment for me to preach in that township, on Sunday the 22d of September. On the Friday previous, I officiated at the funeral of Mr. C. Smith, who I was informed had resided a number of years in North Gwillimbury. A large assemblage of the inhabitants attended. After reading the funeral service, I addressed the people on some of the most important subjects of religion. On the Sunday the hearers were numerous and attentive. They appeared to join in the service with devotion, and the members of the Church, who were comparatively few on that occasion, made the responses in the liturgy audibly.

On Monday the 23d September, I travelled between North Gwillimbury and Tecumseth, a distance of between twenty and thirty miles. The next day as I continued my journey towards Kempenfeldt Bay I found the roads very bad in several places, but the weather was exceedingly fine, and the woods, then arrayed in their beautiful foliage of various hues, presented a very pleasing aspect. Having spent the night at Mr. McConkey's hospitable residence, I proceeded on the following morning round the head of Kempenfeldt Bay. The land, at its extremity, being very swampy, renders travelling on horseback rather difficult. There I am informed a town is to be built called Barrie, and several houses are already erected. Perhaps a more convenient and pleasing situation could not have been selected. Having visited several families on the north side of the Bay, I read prayers and preached at Mr. Mann's on Sunday, 29th September. It was thought that about seventy people attended, and five children were baptized. In the evening I again read prayers and lectured at the head of the bay to about fifty people, who were very attentive; one child was baptized. On that occasion the people assembled in a large log-house, which was then in an unfinished state, the roof being only partly covered with shingles. The congregation in that neighbourhood would have been much more numerous if there had not been an extremely high wind, which so agitated the waters of the bay, that few ventured to cross it in boats.

On Tuesday, the first day of October, as I proceeded along the Penetanguishine road, I read prayers and lectured at the school house in Vespra, near Mr. White's; about twenty persons attended, and two children were baptized. In the evening I again read prayers and lectured at Mr. Craig's, in Medonte; about thirty people were present, and two children were baptized. The next day I arrived at Coldwater, and met with a cordial reception from Captain Anderson. In crossing the township of Medonte I found the road not much travelled, and very swampy in some places, and the weather being exceedingly wet and cold, travelling was disagreeable. As this is the hunting and fishing season most of the Indians had left their dwellings. With those who remained at home I had frequent and interesting conversation; and in Captain Anderson I had both an able and willing interpreter. About two thirds of the Indians of Coldwater are Protestants, and the rest profess to be Roman Catholics. On Sunday the 6th of October, I read prayers and preached in the school to the white people, who are not yet numerous in the neighbourhood of Coldwater; about twenty of the Indians attended at the same time, and were very attentive. In the evening I officiated again, and explained the Lord's Prayer to the Indians. Very few of the Indian children are in attendance at present at the school, as they usually accompany their parents in hunting excursions. Their present teacher, Mr. Robertson, seems to be an excellent person; several of the Indians have lately been afflicted with the measles. One morning I accompanied Dr. Darling when he went to see some of his patients; I observed one very old Indian sitting on a bed with his nose, ears, and forehead ornamented with trinkets, whom I asked several questions. He told me that he knew nothing about a future state of existence; that he had never committed any sin; and never felt remorse of conscience; he professed, however, to believe in the "Great Spirit;" and the reason which he assigned for doing so was this:—"That it was intimated to him, when very young, in a dream, that he should live to be old and grey-headed, which had been fulfilled." This man informed me that he had once been a Roman Catholic. Some of the Indians paid me numerous visits, and John Aisence, the Chief, who left the Methodists and joined the Roman Catholics, generally contrived to be present on such occasions. It appears to me that the Indians of Coldwater are far from being free from the danger of being induced to join the Romanists, and I have done all in my power to fortify them against so great an evil, and to confirm them in real Christian principles. I was happy to find that several of them had acquired a considerable degree of religious knowledge; but there is yet ample room for improvement. The state of the Indians has lately been to me a subject of much reflection, and I have more to say to you in regard to the interviews which I had with John Aisence, and others of the Indians, at Captain Anderson's, than I can conveniently communicate on this occasion.

On Sunday the 13th of October, I read prayers and preached in Southern Orillia, at the house of Mr. Samson, near the village

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at the Narrows. As previous notice had not been generally circulated, and the weather being unfavourable, only about twenty persons were present. But if the congregation was not numerous, it was very respectable and attentive. In the evening I preached to the Indians, in the school-house at the village. Comparatively few of the Indians being at home, not above sixty or seventy of them attended, one of whom interpreted my lecture to his brethren. They appeared to be very attentive and devout, and sang well; some of the females were rather noisy in time of prayer, but not to a great extreme. On the following morning I visited the Indian school, but there were scarcely any children in attendance, as most of them had gone with their parents into the forests. The site of the village is admirable. The cottages, which are built of logs, stand near each other on the summit of a gentle declivity, fronting a beautiful bay, from which the village has a very neat appearance. I had no opportunity of conversing with the Indians of the Narrows, but Yellowhead, one of the principal Chiefs, having attended Divine Service, afterwards assured Captain Anderson that he was highly pleased with the lecture.

Being detained longer in Orillia by bad weather than I expected, it was not till Friday the 18th October, that I reached Penetanguishine. On the Sunday following, I read prayers and preached to a large congregation in a room at the Barracks. About twelve persons received the Holy Communion; one adult and three children were baptized. As the soldiers here are chiefly Roman Catholics, few of them attended Divine Service. The congregation, however, amounted to between seventy and eighty people, who are principally members of our Church. About fifty persons attended the evening service at the same place. The next day I visited Mr. Rawson, who resides on the west side of the Penetanguishine harbour. As on Sunday he was unable to attend Divine Service, on account of old age and sickness, I administered to him and his wife the Sacrament of the Lord's Supper. He appears to be a truly pious person, and has long wished for an opportunity to receive the Holy Communion.

Having returned to the village on the opposite side of the bay, I visited some of the inhabitants, and baptized two children. The people residing in Penetanguishine and its vicinity are very solicitous for a resident Minister. But in this respect they do not differ from the inhabitants of any other part of the country, settled by Episcopalians, which I have visited. I find the sphere of my labours to be exceedingly extensive, and am sorry that I can visit each township within it so seldom. I cannot but express my regret on this occasion, that so many hundreds of persons professing to be members of our Church, even in the Home District, should remain so long destitute of her regular ministrations. Notwithstanding the supposed comparative paucity of Episcopalians in this country, I find, by experience, that in the field of my feeble exertions, the "harvest truly is plenteous, but the labourers are few."

I am, Reverend Sir, your obedient humble servant,

ADAM ELLIOT.

TO THE REV. CHARLES MATHEWS,
SECRETARY TO THE SOCIETY, &c.

York, 2nd December, 1833.

REVEREND SIR,—This letter forms the conclusion of the statement of my proceedings during the past year, which at different periods, I have transmitted to you, for the information of the Society.

On Thursday, 24th October, I read prayers and lectured at the house of Mr. Jeffs, who is a member of the Church, and resides about nine miles from Penetanguishine. This part of the country being thinly settled, my hearers were not numerous. On that occasion I baptized two children, one of whom was ten and the other twelve years of age; on examining them I was happy to find, that though their baptism had been long deferred, their religious education had not been neglected.

I performed divine service and preached the next day at Mr. Pray's, in the township of Flos, and baptized a child; the weather being unfavourable, the congregation was small. Afterwards I continued my journey to Mr. Craig's in the township of Medonte. In the evening some of the neighbours came, desiring to be present at family worship, and thus an opportunity was afforded of addressing them on the subject of religion.

On Sunday, 27th October, I read prayers and preached twice at the school, in the township of Vespra, and though the weather was wet and unfavourable, both services were well attended. The next day, as I proceeded to Innisfil, I baptized two children near Kempenfeldt Bay. On the Wednesday following, I performed divine service and preached at Mr. M'Conkey's to about sixty or seventy very attentive people; three children were baptized, and eight persons received the sacrament of the Lord's Supper. On Sunday the 3rd November, I read prayers and lectured in a barn belonging to Mr. Mairs, who resides on the ninth concession of Tecumseth; five children were baptized.

It was supposed that the congregation amounted to upwards of a hundred and fifty people on that occasion. I also performed the evening service at the same place, which was not ill attended.

On the Tuesday following, I read prayers and lectured at the house of Mr. James Armstrong, on the seventh concession of the same township; about fifty persons were present, and two children were baptized.

Two days afterwards, having proceeded from Tecumseth to Essa, I performed divine service at the house of Mr. Perry, near the line between Essa and Innisfil. About forty people attended, and one child was baptized. In that neighbourhood, I visited a sick person belonging to the church, who had long been desirous of receiving the Holy Communion. Her religious sentiments appeared to be truly scriptural, and she entertained, I trust, a sure and certain hope of everlasting life, through the merits of her God and Saviour.

On Sunday the 10th November, I read prayers and preached to a numerous assemblage of people in the township of West Gwillimbury. One child was baptized, and thirty persons received the Sacrament of the Lord's Supper. It was supposed that on that occasion the congregation amounted to between

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two and three hundred people. In the evening I again read prayers and preached to above thirty or forty people, and baptized a child.

The ground for the site of the new church in that neighbourhood, which is on the top of a small eminence, has lately been cleared; the materials for the building are preparing, which is to be commenced early next summer.

On the following Tuesday, I read prayers and lectured in a school near the line between Tecumseth and West Gwillimbury. About fifty people attended, who are chiefly Episcopalians.

On Sunday the 17th November, I performed divine service and preached in the township of Tecumseth. The weather being cold the people assembled in a school, which was much too small for the congregation. On that occasion, I administered the Sacrament of the Lord's Supper to between twenty and thirty persons, baptized four children, and lectured the parents, sponsors, and others who were present, on the subject of Baptism.

I remain, with much esteem and regard,

Reverend Sir,

Your most obedient Servant,

A. ELLIOT.

JOURNAL, FOR DECEMBER, 1833.

On Sunday the 1st of December, I read prayers and preached in the township of Scarborough, near Kensington road, to between thirty and forty people. The frame of the Church has lately been erected in that neighbourhood, but the people seem to be discouraged, and will not, I fear, be able to finish it for some time, except assistance be afforded them.

On the Sunday following I assisted the Archdeacon of York in the performance of divine service at St. James's Church.

Having proceeded to the township of Whitby, I read prayers and preached there on Sunday the 15th of December, to about fifty persons. As the Episcopalians are numerous in that neighbourhood, I was at first surprised to see so small an assemblage, but was afterwards informed that general notice had not been given.

But it must be admitted that the members of our Church, in some parts of the country, being long deprived of her ministrations, fall into carelessness and apathy, and often let occasional opportunities of attending her services pass by unheeded.

On Sunday, 22d December, I performed Divine Service and preached at the village of Bowmanville, to a numerous and attentive congregation. Notice had been generally given to the inhabitants that the Service of the Church would be performed in the school at eleven o'clock in the morning, but when I went to the place at the appointed hour a Methodist Preacher was addressing the congregation: when it was intimated to him that the service of our Church was to be performed, he kindly abridged his ministrations. After the Church service was ended I baptized a child. A Presbyterian Minister preached immediately afterwards. At six o'clock in the evening I again read prayers, and preached to a numerous congregation.

Having returned to Whitby, I performed divine service on Christmas Day, and preached to about a hundred people, principally Episcopalians, from England and Ireland. One adult and three children were baptized. Fifteen persons received the Holy Communion. In the evening I again read prayers, and lectured in the same neighbourhood. The next day I visited some of the members of the Church, who regret their being destitute of her regular ministrations.

On the Saturday I returned to York, and proceeded on the following morning to the township of Etobicoke, and officiated for the Rev. Dr. Phillips, at Weston Church. The congregation was not numerous but attentive, and seven persons received the Sacrament of the Lord's Supper.

JOURNAL FOR JANUARY, 1834.

On the 1st of January, I travelled between York and the Gore of Toronto. On the next Sunday after, I performed divine service and preached on the fourth concession of Ojinguacousy, to about sixty people—five persons received the Holy Communion. A few of the neighbours assembled on the Monday evening at the house where I was residing, to whom I explained a portion of Scripture. On the following day I visited several families in the neighbourhood, and read prayers and preached at night to about seventy people.

On the 8th January, I proceeded to Toronto, and travelled the next day from thence to Esquesing. On my arrival in the latter township I was visited by a considerable number of Episcopalians, to whom I delivered a short lecture. On the day following I visited from house to house, and a numerous congregation having assembled in the evening, I read prayers and preached. Having returned to the township of Toronto, I performed divine service and preached at Hurontario Church on the 12th January: though the weather was wet and disagreeable the congregation was large. The Church people are numerous in that neighbourhood, and the Rev. Mr. McGrath preaches to them once a month. In the evening I proceeded a few miles in an eastern direction, read prayers and preached to a numerous congregation, and baptized four children.

Having returned to the township of Esquesing, I was requested to attend a meeting of the Episcopalians to take into consideration the expediency of building a Church. About eighty pounds were subscribed by a few individuals who attended the meeting. On the evening of the 16th a considerable number of persons having met together, and some of them being unbaptized, I lectured them on the nature and necessity of baptism. On the Saturday following I examined three persons who expressed their desire to be baptized.

On Sunday the 19th, I performed divine service and preached twice, at the house of Mr. Thompson, to a very numerous and attentive assemblage of people. Five children were baptized, and twenty-seven persons received the Sacrament of the Lord's Supper.

On Tuesday the 21st January, at the house of Mr. A. Graham, I read prayers and baptized three adults, and five children. On

the Friday evening after I preached to a few people at the house of Mr. Thompson, who resides near the line between Esquesing and Erin, and baptized seven children. On the following morning I baptized six children at the same place, and afterwards proceeded to the centre of Caledon. On Sunday the 26th, I performed divine service in that neighbourhood, and though the weather was exceedingly cold and stormy, the congregation was large. Two children were baptized. On the Tuesday following I read prayers and preached to a numerous congregation; administered the Sacrament of the Lord's Supper to twenty-seven persons, and baptized a child. The Episcopalians of Caledon express much solicitude for a resident minister, and a Church to assemble in, and look up with confidence to the heads of the Church for encouragement and assistance.*

JOURNAL FOR FEBRUARY, 1834.

Having returned to the township of Chinguacousy, I performed Divine Service and preached at the house of Mr. Nixon to about a hundred and fifty people, on Sunday the 2d February. Two children were baptized. I also read prayers and preached on the following Tuesday evening, on the fourth concession, to a numerous congregation, and baptized two children. On Friday the 7th February, I returned to the Gore of Toronto, and preached in the evening to a large and attentive congregation. On the Sunday evening following, the School-house being too small, the congregation were obliged to meet in a barn. They seemed to be principally Church people. Eight children were baptized, and twelve persons received the Holy Communion. In the evening I read prayers and lectured in the School. The people in this neighbourhood evince considerable attachment to the Episcopal Church, and express much solicitude for her regular ministrations.

On Sunday the 16th, I officiated to a numerous and attentive congregation at Newmarket; two children were baptized. On the Tuesday following, I read prayers and preached in the same place to a respectable assemblage of people, and administered the Sacrament of the Lord's Supper to twelve persons. On the evening of the same day I continued my journey to the township of West Gwillimbury, and proceeded the next evening to Tecumseth, and visited some of the members of the Church in that township. I read prayers and preached in the same neighbourhood, on the Friday evening following, to about forty of the inhabitants.

Having returned to West Gwillimbury, I performed Divine Service and preached there on Sunday the 23rd February; though the weather was cold and disagreeable about a hundred people were present, and the place in which they assembled was a barn. After baptizing a child on the following morning, I passed on to Innisfil, and officiated in that township on Tuesday the 25th February; about fifty people were present, and two children were baptized.

Having reached Coldwater, I was rather disappointed on finding that comparatively few of the Indians were at home; some of them having gone to the woods to hunt, and others to

make sugar. The next morning after my arrival at Captain Anderson's, I saw two heathen Indians from Lake Huron, but had not much conversation with them, as they were in a state of intoxication. They promised to meet me in two days after at Captain Anderson's, and they fulfilled their promise. I found them extremely ignorant of religious things; they seemed to have little or no knowledge of the evil of sin, and to entertain exceedingly vague and confined notions of a future state of existence; I invited them to return from the shores of Lake Huron at Easter, and to bring some of their brethren, that I might have an opportunity of addressing them on the subject of religion. They replied that they would do as I directed them. Before they left Coldwater they observed to some of the Indians, that what I had told them entered their ears more smoothly than any thing they had ever heard before.

JOURNAL FOR MARCH, 1834.

On Sunday the 2d March, I officiated in the Indians' School-house, but as the inhabitants in the neighbourhood of Coldwater are not numerous, the congregation was small. On the evening of the same day, I preached to the Indians, who were very attentive. On the following Tuesday, the Indians having met together, I endeavoured to persuade them to send their children regularly to school. In the evening I addressed them on the subject of religion, and some of the Roman Catholic Indians were present. On Sunday the 9th March, I preached to the Indians at the village of the Narrows, which is about fourteen miles from Coldwater; upwards of a hundred assembled, and they appeared to be very devout and attentive. I also read prayers and preached twice on the same day to the Settlers who reside in the vicinity of the Narrows; and though the weather was very unfavourable, the congregation was considerable.

Having proceeded to Oro, I read prayers and preached at the house of Mr. Rutherford, near the town line between Oro and Orillia; but the congregation was comparatively small, as general notice had not been given to the inhabitants.

Having arrived at Penetanguishine from Coldwater on Saturday last, I officiated twice on Sunday the 16th, in a room in the Barracks; about a hundred persons were present, and a child was baptized. I purpose to remain here about a week, and then to return to Coldwater. The people here are beginning to express much solicitude for the regular ministrations of the Church, and are about to apply for a resident Clergyman.

On Wednesday the 19th, having visited some of the Protestant inhabitants of the village near Penetanguishine, I read prayers and preached to about twenty persons, and baptized a child. On the Friday following, I crossed the harbour on the ice, and visited Mr. Rawson, of whom I made mention in some of my former communications to you; and the next day I administered the Holy Communion to him and three other persons.

On Sunday the 23rd, I officiated twice at the military establishment; the congregation was numerous and attentive, and

fourteen persons received the Sacrament of the Lord's Supper. The next morning after baptising a child, I left Penetanguishine and returned to the township of Flos. Most of the snow having disappeared and the road being bad, travelling was very disagreeable. On Tuesday the 25th, I read prayers and lectured on the line between Flos and Medonte. The congregation was considerable, though the weather was unfavourable; and seven children were baptized. In passing through the township of Medonte to Coldwater, I found a small congregation waiting for me at the house of one of the Settlers, to whom, after having read the prayers, I addressed a short lecture.

On the 28th, being Good Friday, I performed Divine Service at Coldwater, and preached to a small but attentive and respectable assemblage of people. On Easter Day, I officiated at the same place, and administered the Sacrament of the Lord's Supper to seven persons. In the evening, I lectured the Indians, but only those who are attached to the Methodists attended. On the following morning, the Roman Catholic Indians came to me in a body, to state their reasons for not sending their children regularly to the school; but the objections and excuses they advanced were of such a frivolous and trifling kind, that I deemed a statement of them unworthy the Society's consideration.

JOURNAL FOR APRIL, 1834.

On Friday the 4th, I proceeded to the Narrows; and the next day, accompanied by Mr. Atkinson, I visited several Indian families, who were making sugar in the woods. Some of them presented us with small cakes of maple sugar; others asked questions about farming; and all of them seemed attentive when I spoke of religious things. On the following Sunday, I performed the morning service in the school-house at the Narrows. About a hundred people attended, the majority of whom are white settlers, in the vicinity of the village. On that occasion I administered the Holy Communion to ten persons. In the evening I preached at the same place to the Indians, having been previously requested by Yellowhead, their principal Chief. Having returned to Coldwater, I officiated there on Sunday the 13th, and a considerable number of the Indians being present, Captain Anderson was kind enough to interpret a part of my discourse for their instruction.

The next morning I left Coldwater; and my horse having met with an accident, I was obliged to leave it and proceed to Lake Simcoe on foot. John Jones, a kind Indian, accompanied me, and carried my portmanteau. From the Narrows, I continued my journey in a bark canoe, with Mr. Hewson, to Kempenfeldt Bay. The weather was warm; the ice had disappeared; the breezes were gentle and refreshing, and the scenery along the northern shore of the lake, though rather monotonous, was very pleasing and entertaining. Several of the Settlers near the lake are rapidly improving their farms, and their dwellings present a very neat appearance. We stopped at the house of Mr. M'Vittie, and also called at Mr. Monck's; and I baptized a child at each of these places. Before we reached Mr. O'Brien's residence, the wind became unfavourable, and as we could not

longer manage the canoe, I walked on foot to Captain Oliver's at Kempenfeldt Bay.

On Sunday the 20th, I officiated twice at Barrie; seven persons received the Sacrament of the Lord's Supper, and one child was baptized. The congregation amounted to about sixty people, in the morning, and to about half that number in the evening. The next morning, I visited a young man who was very ill of a typhus fever, who died on the day following. I had much conversation with him on religious subjects, and his answers to such questions as he was asked were satisfactory. He was anxious to receive the Sacrament, and seemed to understand its nature and design. Three other persons, two of whom were young men, received the Holy Communion with him. He afterwards requested those who were present to sing, and desired me to select a suitable hymn. On Wednesday the 23rd, I officiated at his funeral, and preached to a considerable assemblage of people, most of whom were young persons. The next morning Mr. Hewson accompanied me across Kempenfeldt Bay in a boat, and afterwards I proceeded about eight miles on foot. I found the road very bad, but Mr. McConkey was good enough to lend me a horse till I reached West Gwillimbury.

On Sunday the 27th, I read prayers and preached in a school near the Penetanguishine road, to a very attentive congregation. Two children were baptized. In the evening I visited a sick person, and administered to her, and to two others of her family, the Sacrament of the Lord's Supper.

On Monday the 28th, I proceeded to Yonge-street, and arrived at Toronto on the following day.

JOURNAL FOR MAY, 1834.

On Sunday the 4th May, I performed divine service at two different places in the township of East Gwillimbury, and baptized two children. Both services were well attended. Having reached the township of North Gwillimbury on the 7th, I visited several of the inhabitants, accompanied by Mr. Smalley. On the Sunday following, read prayers and preached to a numerous congregation, and explained a portion of Scripture to a few people in the evening. As I travelled between North Gwillimbury and Georgina, I read prayers and preached at the house of Mr. Gager, to a small but attentive assemblage of people.

Having arrived at the township of Georgina, I officiated there at two different places on Sunday the 18th, to numerous and attentive congregations, and baptized four children. From Georgina I continued my journey to Brock, and preached in different parts of the township. Nine children were baptized. On Sunday the 25th, I read prayers and preached in Mr. R. Shier's barn, to about a hundred and fifty people, and administered the Holy Communion to fourteen persons. Being desired, I attended a meeting of Episcopalians on the following morning, who assembled to discuss the expediency of making application for a resident Clergyman. They express much anxiety for the ministrations of the Church, but they want the ability, if not also the inclination, to contribute to the maintenance of a Minister.

On Wednesday the 28th, I proceeded to Uxbridge, and as the Episcopalians in that township are yet comparatively few, I intended to continue my journey immediately to Whitby; but one of the inhabitants of Uxbridge, whom I visited, entreated me to remain at his house and preach to the people,—at the same time assuring me that he would give general information to the inhabitants. In compliance with his wish, on the evening of the following day I read prayers, lectured, and baptized three children. The people assembled in a school-house belonging to Mr. E. James, which stands on the side of a gently rising hill, the summit of which commands an extensive view of the surrounding woods. I was informed that several Quakers were present. The subject of my lecture on that occasion was, "He that believeth and is baptized, shall be saved."

JOURNAL FOR JUNE, 1834.

Having arrived in the township of Whitby, I performed divine service and preached on Sunday the 1st June, to a far more numerous assemblage of people than I ever saw before in this township. On the Tuesday following, I read prayers and preached to about thirty persons in the township of Pickering. On Thursday the 5th, I performed divine service, explained a part of the liturgy, baptized five children, and preached to about fifty people. The place in which they met was a school, on the eighth concession of Whitby. Here the Episcopalians requested me to administer to them the Sacrament of the Lord's Supper; and instead of officiating only once, as I expected, I was desired to lecture at three different places in the neighbourhood. On Sunday the 8th, I again officiated in this township, at a school-house near the Kingston road, but it was far too small for the congregation, which was very numerous. On that occasion two children were baptized, and fourteen persons received the Holy Communion. Afterwards I rode about twelve miles, and officiated in the school at Bowmanville. Though notice had not been very generally circulated, it was supposed that about a hundred people were present. On the following day, after visiting some of the Episcopalians in Darlington, I returned to Whitby. On Wednesday last, I officiated at two different places in the rear of this township, and administered the Sacrament to ten persons.

On Sunday the 15th, I read prayers and preached in a barn, on the rear of the township of Whitby, to about a hundred people, who were chiefly English, and baptized a child. On the following morning, I proceeded to the township of Brock, and lectured several times at the house of Mr. Cowan, from whom I received much kindness. On Sunday the 22nd, I performed divine service in two different places in that township to very attentive congregations. Being desired, I administered the Sacrament of the Lord's Supper to two persons, and baptized five children. On the following Tuesday I continued my journey to Georgina, and visited some of the inhabitants. On Friday the 27th, I read prayers and lectured on the sixth concession of that township to about thirty people, and baptized three children. On the Sunday following I officiated at two different places in

Georgina, but the weather being extremely unfavourable, the congregations were comparatively small. The next day I passed on to North Gwillimbury and thence across the Lake in the steam boat to the village at the Narrows.

JOURNAL FOR JULY, 1834.

Having arrived at Coldwater I visited the Indian school (on Wednesday the 2d of July,) which I am happy to inform you is now much better attended than it was in winter. On the Sunday following I preached to the Indians who were very attentive. In the afternoon I visited the Sunday school, and between twenty and thirty children were in attendance; I heard several of them read in the New Testament and recite the Creed and the Lord's Prayer, both in the English and Chippewa languages.

The next day I had an interview with eleven Chippewa Indians who came to visit Captain Anderson. I addressed them on the subject of religion, but unfortunately they are very fond of drinking spirituous liquors, which is a great hindrance to their conversion or civilization; they were very attentive when I spoke to them of Sin, Heaven and Hell, and Salvation throug Jesus Christ.

On Wednesday the 9th, I went to the Narrows and read prayers, and preached to about sixty of the Settlers on the Sunday following; being desired, I preached to the Indians in the afternoon, and explained a portion of Scripture in the evening to a few people at the house of Mr. Gill.

On Tuesday the 15th, I proceeded from Coldwater to Penetanguishine in a boat with eight Indians, some of whom reside at Grape Island, and informed me that they were on a missionary tour to their heathen brethren; I was happy to find that they have some knowledge of Christianity,—they repeatedly asked me the meaning of words and passages of Scripture. As the wind happened to be very unfavourable, we did not reach Penetanguishine till late in the evening, but I did not regret this, as the conversation of the Indians was very interesting, and abundance of time was afforded for contemplating the wild scenery through which we passed.

The next day after my arrival at Penetanguishine, I lectured to a considerable number of Indians, from the shores of Lake Huron, on Christianity and Civilization. A Roman Catholic Indian introduced me to his Pagan brethren, explained my object in addressing them, and exhorted them to give their particular attention to what I had to say. A Protestant Indian from Coldwater acted as interpreter. My address being finished, John Sunday, a Christian from Grape Island, rose, and in a very handsome manner recommended the Indians to attend to my instructions; he commented on almost every part of my lecture, and told his brethren that every thing which I had said to them was true—I desired him to conclude with a short prayer in the Chippewa language, which he did, and then as many as were able joined in singing a hymn.

These religious exercises being ended, one of the Indians rose and said that he would become civilized next year, and two others followed his example in succession; a fourth said that he was willing to be instructed, but that he would embrace the *old*

religion and not the *new*. Another said that he had never heard such things before, and that he had not yet resolved what course to pursue. Thus they all began to excuse themselves ; but I am persuaded that this would not long be the case, if the good tidings of salvation were repeatedly preached to them. Man is an imitative being, and the Indians are very docile. Were ministers of our Church, with their hearts in the cause, sent to reside among them, they would quickly win their affection and gain their confidence. The darkness in which they sit at present, would soon be dispelled by the light of Christianity.

On the 17th July, presents were issued to three hundred Indians, all sitting together in order, on the grass near the Naval Store, at Penetanguishine. They were generally ill clad, but seemed to be cheerful, mild, and patient. They may well be compared to sheep having no shepherd ; and no Christian should be envied for his apathy, who could behold them unmoved.

I next day visited some of the inhabitants, and also had a long conversation, with a little group of Indians, on religious subjects.

On Sunday the 20th, I officiated twice at the military establishment, and baptized four children. The congregation consisted of about seventy people. In the morning I had an opportunity of addressing a few Indians and exhorting them to become Christians.

On the following Tuesday, I visited Mr. Rawson, delivered a short lecture to a few persons who met at his house, and administered the Holy Communion to him and four others.

On the evening of Wednesday the 23d, one of the Chiefs of the Chippewa Tribes came into the Indian Council House, which was a sort of large wigwam, covered with green branches, and stated to Captain Anderson, that he and about seventy others were desirous of being civilized ; but that they wished to settle on the Manitoulin Island, and not at Coldwater. I endeavoured to persuade him to embrace Christianity, stating some of the principal truths of religion, and the advantages which would attend their attachment to our Church. I desired him to acquaint his people with what I had said, and then to make known to me their determination.

A considerable number of Methodist Indians having arrived on the following morning, Mr. Peter Jones said, that should I be desirous of preaching to them and their heathen brethren together, he would give them general information. Having informed him that I should be happy to address them, we were soon surrounded by a large assemblage. They all reclined on the grass in silence, some in the council house, and others in the open air ; the Pagans quietly smoking tobacco, but the professors of Christianity behaving like civilized people. As soon as they had all assembled, Assickenec, a clever Roman Catholic Indian, stood up and addressed his countrymen, calling upon them all to listen with attention to what I was about to say. Mr. P. Jones read a hymn in Chippewa, which the Indians sang ; then I said a short prayer, selected chiefly from one of the baptismal offices, and lectured on the following words :—" Behold I bring you good tidings of great joy, which shall be to all people." An

Indian from Coldwater, with whom I was acquainted, interpreted. Though his knowledge of the English is small, he seemed to understand me exceedingly well, and spoke with great energy and fluency. My lecture being ended, Mr. Jones rose, and in a very graceful and pleasing manner addressed the Indians in their own language, and concluded with a brief extempore prayer; after which a hymn was sung.

On the day following, such of the heathen Indians as were disposed to accept the offer of civilization, came to acquaint me with their intention in regard to religion. I was apprehensive that they would excuse themselves, by saying that they should prefer the Roman Catholic Church, as some of them had told me privately that they wished to embrace what they called the French Religion. After they had reclined in silence a considerable time, an Indian rose, and a pipe being lighted, we were all requested to smoke with him. Then he shook hands with us; made a short speech; promised to become a Christian, and attach himself and all his family to the English Church. Three other Indians followed his example. Then the Chief of a Tribe, consisting of about seventy-five persons, said that they would return next spring and settle on the Manitoulin Island, but that they would not pledge themselves at present to become members of the Church. He assured me, however, that in the meantime I need have no apprehension that they would follow any other denomination—that he thought religion a good thing, and that he would go with me next summer to see his Great Father at Toronto, and converse with him about Christianity. I approved of this, and endeavoured to encourage them, exhorting them to pray, and to think of what I had preached to them. Then the Chief, with a smile on his countenance, which was remarkably expressive, said that as some of his people had left their children—some their wives, and others their parents—in the forests, he was persuaded that we could not think hard of them for returning to take care of them. They all shook hands with me before they repaired to their canoes; and as they had sometimes seen me give little things to the Indians, they reminded me that they thought their Great Father's Minister might give them some bread for their children to eat. I found no difficulty in complying with their desire, as we happened to be near the baker's.

On the same day I rode about eight miles down the Penetanguishine road, and read prayers and preached to a few people at the house of a person who was very sick, and in a lamentable situation, as regards his spiritual concerns. Two children were baptized.

On Sunday the 27th, I performed divine service twice at the military establishment; baptized a child, and administered the Sacrament of the Lord's Supper to twelve persons.

On the following morning, I proceeded to Coldwater, but returned to Penetanguishine the next day, as I was informed that a favourable opportunity would be presented of preaching to certain Chippewa Tribes, who had lately arrived. On the last two days of July, I preached to a large assemblage of Roman Catholic Ottawas, and Pagan Chippewas, who were very

attentive ; and Assickeneec, whom I have already mentioned, was kind enough to interpret. I expected the Chippewas to come forward and publicly avow their intention of attaching themselves to the Church ; but Aince, their principal Chief, declined doing this, in the presence of his Roman Catholic brethren, and requested me to pay them a visit in the evening, at their wigwams. Accordingly, a little before night, a large canoe was sent to convey me across the harbour, their wigwams being erected on its western shore : Captain Anderson and two Indians from Coldwater were good enough to accompany me. Having arrived at the residence of Aince, we found that his wigwam was a very neat one, and were invited to sit down on mats, with which the whole floor was covered, except a small space in the middle, which was assigned to the fire. The place was soon filled with the sons, relations, and connections of the Chief, who, being all seated in order on the floor, all were silent for a few minutes. Then Aince, a fine, tall man, and apparently of the mixed breed, rose and made a speech, informing me that he had long thought of civilization, and that for some years past Christianity had been to him a matter of serious consideration ; that different denominations of Christians had solicited him and his people to join them, but that he had repeatedly declined attaching himself to any of them ; that he was now convinced of the excellence of the Christian Religion ; and that since his own Great Father at Toronto had at length sent a minister of his religion to teach him and his people, they received the offer with joy and gladness : that they wished to live on the Manitoulin Island, and to have me to teach them and their children. I assured them that all they had said had given me great satisfaction ; that I hoped their Great Father would send them teachers of his own religion, and that I would willingly and gladly instruct them, if it should please the Fathers of the Church to send me. Then I explained to them some things connected with religion, and added a short exhortation. One of the two Indians from Coldwater, being desired, offered up a prayer in a very solemn and agreeable tone of voice, and in their own language, which being ended they sang a hymn. On the following morning, another Indian family, consisting of eight persons, expressed their desire to become members of the Church, and to settle with Aince and his people, on the Manitoulin Island.

JOURNAL FOR AUGUST, 1834.

On the 1st of August I returned from Penetanguishine to Coldwater, being informed that probably no more opportunities would, at that time, be presented, of preaching to the Indians. The next day I proceeded to the village at the Narrows ; and on Sunday the 3d, read prayers and preached there, at the house of Mr. Atkinson, to about thirty people. In the evening I officiated at the house of Dr. Algeo, in the township of Oro, and about forty persons were present. On the following day I returned to Coldwater.

On the 7th of August, I left Coldwater and again proceeded to the Narrows, and from thence the next day to North Gwillimbury by the steam boat. Being particularly requested to officiate

at Barrie, I again crossed the lake in the steam boat, and performed divine service and preached there twice on Sunday the 10th, to a numerous and respectable assemblage of people. Five children were baptized. On the following day I travelled on foot to the township of Innisfil, and read prayers and preached the next day to a very attentive congregation, consisting chiefly of Church people. Though the Settlers were engaged in the labours of the harvest, about fifty persons were present, and seven children were baptized. On the same day I paid a visit to Captain O'Brien, who resides in that township. This gentleman informed me that he had lately returned with his family from England, intending to remain in this country, and to have a Church immediately erected near Kempenfeldt Bay.

On the 13th, I returned to Barrie, and preached in the evening to a congregation consisting of about sixty people. The next day I returned in the steam boat to North Gwillimbury, and read prayers and preached to the inhabitants on the following Sunday. While in that neighbourhood I was indisposed for some days, but was very kindly treated at the hospitable house of Mr. Smally. On Wednesday the 20th, I proceeded to West Gwillimbury, and explained a portion of scripture, in the evening, to a few people, at the house of Mr. W. Stoddard. The next day I visited a young gentleman from Scotland, who resides in that township, and lies on a bed of sickness, without the least hope of recovery: but he is calm, cheerful, patient, and resigned; his religious sentiments are very scriptural, and he appears to be decidedly pious. I have visited him several times, with great satisfaction, and I trust not without edification.

On Sunday the 24th, I read prayers and preached in a barn on the seventh concession of West Gwillimbury, to about two hundred people, and baptized two children. On the six following days I visited almost every part of the township, and read prayers and lectured every day at four o'clock in the afternoon: I was much pleased with the kindness of the people and their attendance at divine service. Several children were baptized during this period. On Sunday the last day of August, I performed divine service on the seventh concession, preached to a large assemblage of people, and administered the Holy Communion to twenty-two persons. On the evening of the same day I proceeded to the east side of the township, preached to a very attentive congregation, and baptized a child.

JOURNAL FOR SEPTEMBER, 1834.

On Monday the 1st, having visited some sick persons in the township of West Gwillimbury, I proceeded to Tecumseth, an adjoining township. On the evening of the following Wednesday, I read prayers and lectured at a school house on the fifth concession of Tecumseth, near the place where the new Church has been lately erected. Though general previous notice had not been given, about forty people were present. The next day I read prayers and preached to about thirty persons, at the residence of Mr. Mairs, on the ninth concession of the same township.

In proceeding, on Friday the 5th, to Innisfil, which adjoins West Gwillimbury on the north side, I crossed a causeway about two miles long, which is made over a cedar swamp, and covered with round logs of wood. Having reached the residence of Mr. Perry, which is near the line between Essa and Innisfil, I preached to about ninety persons, and baptized twelve children. On the evening of the same day I again lectured at another place in the same neighbourhood; twenty persons attended, and one child was baptized. As I returned to Tecumseth the next day, I found a congregation of about thirty persons, expecting me, at a school near the line between that township and West Gwillimbury. On the Sunday following I performed divine service and preached twice, in a barn belonging to Mr. Richardson: it was supposed that about two hundred and fifty people attended in the morning, and sixty in the evening. Three children were baptized.

Having arrived in the township of King the next day, I read prayers, and lectured on the liturgy, preached to about forty people, and baptized two children. If the weather had not been very unfavourable on that occasion, it is supposed that the congregation would have been much more numerous. Having returned to Tecumseth, on Tuesday the 9th, I read prayers, explained some parts of the liturgy, and preached to about thirty very attentive people, at Mr. White's, on the third concession. The next day I paid another visit to the inhabitants of Essa and Innisfil. I officiated at the house of Mr. Perry, and explained a portion of the Church service, and preached to a very attentive assemblage of people. On that occasion the congregation consisted of about seventy people; and one child was baptized. The Settlers in that neighbourhood are of different persuasions, are exceedingly attentive, and have repeatedly solicited me to visit them more frequently.

In returning to Tecumseth on the following morning, I had occasion to call at two houses near the road, but at a considerable distance from each other. At each of these places I was requested to pray with the family, and thus unexpected opportunities were presented for mutual edification and prayer; these poor people received me with joy, but expressed their deep regret that so many members of the Established Church must either live destitute of the public ministrations of Religion, or walk in ways unknown to their ancestors. On the evening of the same day I read prayers and lectured at the house of Mr. James Armstrong: on that occasion about twenty persons were present.

On Friday the 12th, I proceeded to the eighth concession: baptized five children at the house of Mr. Ramsey; and read prayers, explained a portion of the liturgy, and preached at Mr. Hammill's to twenty persons. The next day having baptized two children, and proceeded to the house of Mr. Davis, which is in the west part of Tecumseth, I read prayers, lectured on the Church service, and preached to about fifty people. On that occasion three children were baptized.

On Sunday the 14th, I officiated twice at Mr. Richardson's, and administered the Holy Communion to seventeen persons. It was supposed that about three hundred people attended the

morning service, and that fifty were present in the evening. The next day I baptized five children belonging to Mr. Landerkin, of West Gwillimbury.

On the evening of the 16th, I performed divine service and lectured at the house of Mr. Coffey, from whom I have repeatedly received much kindness and attention. About fifty people were present, principally Episcopalians, and some of them are excellent singers. On the following day, I attended a meeting of the members of the Church in West Gwillimbury and Tecumseth, for considering the expediency of applying to the Lord Bishop for a resident Clergyman, to minister in both townships. It is apprehended that many persons in that neighbourhood, who are now attached to the Church, will join other denominations if they remain destitute of her regular ministrations.

Having arrived in the township of Albion, on Sunday the 21st, I performed divine service, lectured on the liturgy, and preached to a numerous and attentive assemblage of the inhabitants, who met in a barn at Boulton's mill. About a hundred and fifty persons, who, I am informed, were chiefly Episcopalians, were present, and seven children were baptized. I was agreeably surprised on finding so many members of the Church in that part of the township; because, on a former occasion, I was in some measure discouraged by the misrepresentations of one of the earliest Settlers in the neighbourhood, and a professor of superior piety. On the following Monday and Tuesday I officiated in the same township, and baptized five children.

From Albion I proceeded to Mono; and on Saturday the 27th, I read prayers, lectured on the liturgy, preached to about forty people, and baptized seven children.

On Sunday the 28th, the weather was unfavourable, and the new Church being still far from being finished, the people were obliged to assemble in a barn. Though it was very cold and disagreeable, about two hundred people attended, and many of them had walked a long distance on foot from their lodges in the wilderness. Having read prayers, lectured on a part of the morning service, and preached, I administered the Sacrament of the Lord's Supper to seven persons, and baptized twenty children. I also baptized two children early in the morning, whose parents informed me that they had come a great distance and could not conveniently attend divine service, as they wished to return home immediately to the rest of their family. The next day I visited a sick person in that neighbourhood, who is a member of the Church, and a widow. At her house I found a congregation of about thirty people; and after reading prayers and lecturing, I administered the Holy Communion to her and ten other persons, some of whom were her own children. On that occasion one child was baptized.

On Tuesday the last day of September, I rode about twelve miles in a northern direction, to the township of Mulmur, and read prayers, preached, lectured on the liturgy, and baptized seven children. Though the inhabitants of this township are yet comparatively few; and though my intention to visit them had not been made generally known in the neighbourhood, about thirty persons attended. At present, travelling is difficult in

that part of the country, on account of the badness of the roads. The land seems to be tolerably good and well watered, but it is swampy in some parts; the surface of the soil is in many places rough, uneven and undulating, and several of the lofty eminences command very extensive views of the surrounding wilds, which at this season, are exceedingly pleasing to the sight, the woods with which they are covered being adorned with a vast multiplicity of the most beautiful colours.

JOURNAL FOR OCTOBER, 1834.

On Wednesday the 1st, I returned from Mulmur to Albion, and in passing through the township of Mono, I baptized a child for one of the Settlers. The next day I read prayers and preached to between twenty and thirty people, at the house of Mr. Richardson, in the township of Albion. On Friday the 3rd, I proceeded to Mr. Wilson's, performed the evening service, explained a portion of the Liturgy, preached to about twenty people, and baptized two children. In the evening I visited two families belonging to the Church, who were ill of a fever. Having reached Boulton's mill, in a central part of the township, the people being assembled in a barn, I read prayers, explained a part of the Church service, preached, administered the Sacrament of the Lord's Supper to thirty and that of baptism to eight persons. It was supposed that the congregation amounted to about two hundred and fifty people, a large majority of whom are said to be Episcopalians. The next morning I visited a sick person, at whose house I explained a portion of Scripture to a few members of the Church.

On Tuesday the 7th, I proceeded to Chinguacousy, and returned on the 8th to this city. On the Sunday following I read prayers, lectured on the Liturgy, preached to about one hundred people, and baptized four children. In the evening I officiated in another part of the same township, and about fifty persons were present. On the evenings of Tuesday the 14th and Thursday the 16th, I performed divine service, and preached in two different places in the same neighbourhood, to very attentive congregations. Having arrived in Albion, I officiated near the south west corner of that township on Sunday the 19th, and though the weather was rather unfavourable about a hundred attended, and five children were baptized. The next day I again read prayers and preached in the same neighbourhood, to a considerable congregation, and baptized six children. On the Thursday following I again performed divine service, and preached near the line between the townships of Chinguacousy and Albion; about twenty persons were present, and one child was baptized.

On Friday the 24th, I proceeded to Caledon, and officiated on the two following days in that township; on both occasions I read prayers, made observations on the service of the Church, and preached. Though the weather was extremely unfavourable at that time, divine service was well attended. Three children were baptized, and on Sunday fourteen persons received the Holy Communion. On my return to Chinguacousy, on Tuesday the 28th, I read prayers and lectured at a house on

the fifth concession of that township. The next day I officiated at a school-house near Hurontario-street, in the township of Toronto, but as notice had not been generally given to the inhabitants, only about twenty persons were present.

The 30th, being appointed as a day of thanksgiving, I officiated in the morning at Hurontario Church, and in the evening at a school in another part of the township; the congregations would have been much more numerous if general information had been circulated among the inhabitants.

TABLE OF ORDINANCES ADMINISTERED BY TRAVELLING
MISSIONARY IN HOME DISTRICT.

MONTHS.	Baptisms.	Communicants.	Funerals.
December, 1833	5	22	
January, 1834	34	63	
February	17	24	
March	10	25	
April	5	24	1
May	18	14	
June	17	26	
July	7	17	
August	26	27	
September	33	35	
October	36	44	
Total	258	321	1

Instead of making any observations of their own on the above Table and Journal, the Committee are pleased to be able to submit the following excellent remarks of the Journalist himself:—

Toronto, 13th November, 1834.

REVEREND SIR,—Though I have already communicated to you, for the information of the Society, a concise statement of my missionary excursions and labours, I deem it my duty, on this occasion, to transmit a few additional observations respecting the sphere of my exertions.

The destitution of my Christian brethren, whom I have the pleasure to serve, and their continual solicitations for the stated services of the Church, urge me to make an appeal in their behalf, to those who, I am persuaded, have their best interests at heart, and consider the extension and edification of the Church as things of the highest importance. I have the satisfaction to inform you, that there are members of the Church in every neighbourhood which I have visited, and that in making my last tour I have been received with increased attention and kindness alike by them and people of all parties and persuasions which this part of the province presents. But the adherents of the Church have uniformly expressed to me their regret, that however much might be expected from her, comparatively few are favoured in this country with her ministrations. Though many of the inhabitants of this district have been long deprived of the

*
always

privilege of attending the service of the Church, they cease not religiously to retain their ancient attachment to her doctrines, constitution, and form of worship. A vast number of Episcopalians are now looking with deep anxiety to the heads of the Church, ardently hoping that Clergymen will shortly be stationed in their respective neighbourhoods. It is to be regretted, that many persons who originally belonged to our communion have joined other persuasions, on account of their destitution of the public means of grace. Several persons induced by their views of the Sacrament of Baptism* to have their children baptized, though not by a Clergyman of our communion, have lamented that no opportunity was presented for their initiation into the English Church. So ardent is the avidity with which the Episcopalians avail themselves of attending the occasional ministrations of the Church, that it not unfrequently happens on such occasions, that children are presented to be baptized who have been carried by their parents, walking on foot, a distance of ten or twelve miles. I am persuaded that it would be easy at present, for Clergymen adequate to the undertaking, to organize a congregation in every neighbourhood of the Home District. But it is to be apprehended that this will not long be the case if the number of our Missionaries be not speedily augmented. The present generation of Episcopalians having passed away, their posterity cannot be expected to inherit their attachment to the Church, if they be suffered to grow up uninstructed in her principles, and unacquainted with her form of worship. Notwithstanding all that has been alleged concerning the numerical weakness of the Church in this country, so far as I am acquainted, the number of her adherents is greater than that of any other denomination in this district. Their destitution of the regular ministrations of religion, and danger of falling into error, loudly call for the instruction, the presence and protection of their spiritual guides. It is much to be wished, that a Clergyman could be stationed in every neighbourhood where his services are required. But if this cannot be speedily effected, the want of resident ministers might in a great measure be supplied by travelling Missionaries. If each of our congregations could be visited regularly by a Clergyman, once in every two or three weeks, it is hoped that with the Divine blessing accompanying his exertions, the members of the Church would not only be prevented from separating from our communion, but also be induced diligently to attend to the things which belong to their everlasting peace. It must be admitted, however, that the disadvantages and difficulties, if not dangers, attending the office of a travelling Missionary in this country, are many, and it may be apprehended that probably few Clergymen would be disposed to move in a sphere of so much exertion and self-denial; but when we reflect how many of our brethren have been constrained by the "the love of Christ" to go with messages of mercy to the Heathen in Eastern climes abounding with difficulties, dangers, and deaths, it is not to be doubted but others, moved by the same Divine principle, will emulate their

* I have frequently been requested to re-baptize such children, but have always declined complying with their parents' solicitations.

zeal, and gladly proceed to publish the good tidings of salvation to their own countrymen and Christian brethren, who are scattered abroad in this Western world. It ought to be borne in mind that though a travelling minister in this country meets with many causes of annoyance, regret and dissatisfaction, arising from the various characters, habits, and circumstances of the inhabitants, yet he is everywhere received with sympathy and brotherly kindness, and his work of faith and labour of love are often accompanied with religious joy, which may be considered as the anticipation of his future reward. If a sufficient number of ministers and the means of their maintenance could be obtained, a plan might be adopted of supplying the various congregations which are, or might be organized throughout this province, with the stated services of the Church, without a resident Clergyman for each township, and yet it would not be necessary for the Missionaries to be continually travelling. Each of them might have a residence near the centre of the circuit of his labours. My acquaintance, however, with the general state of this country, in regard to religion, is not such as to enable me to speak particularly respecting the number of Clergymen requisite for such parts of the province generally, as are at present destitute of the ministrations of the Church; but if I may be permitted to form an opinion from what I have seen in the sphere of my labours, at least ten, on an average, are necessary for each district. Being acquainted with the home district generally, having repeatedly visited the different neighbourhoods in it, which are without a resident Clergyman, I beg leave to go a little into detail respecting this part of the country.

There is ample employment in the townships of Tecumseth and West Gwillimbury alone for two or three Ministers, but one active Missionary would be of incalculable benefit to the inhabitants. The Settlers in West Gwillimbury are numerous, and principally Protestants from Ireland. In that neighbourhood, I am informed, there are about eighty families belonging to the Church.

In August last, I performed divine service, and preached daily for about a week in that township. The inhabitants look with confidence to the heads of the Church for a Clergyman, and have prepared materials for the erection of a Church.

In Tecumseth, the adjoining township, the Episcopalians are likewise very numerous, and have repeatedly expressed much solicitude for the stated ministrations of religion. The daily service of the Church was as well attended in Tecumseth as in West Gwillimbury, and on Sundays the congregations were very large in both townships. A Church has been lately erected in the township of Tecumseth, in a central situation, which, however, is far from being finished.

There is also a considerable congregation of people residing in the townships of Essa and Innisfil, adjacent to Tecumseth and West Gwillimbury, who will very thankfully receive the visits of the Clergyman who shall be stationed in that part of the country.

The townships of Whitchurch, East Gwillimbury, and King form an extensive field of missionary exertion: the Clergyman might reside at Newmarket, where a church has been lately

built. The congregation of Episcopalians at that village is considerable; and in its vicinity the inhabitants are very much divided on the subject of religion.

It is supposed, that in the township of East Gwillimbury, the members of the Church are comparatively few, but whenever I have officiated in that neighbourhood I have met with a kind reception, and numerous assemblages of people have attended divine service. There is little unanimity among the inhabitants of that part of the country respecting religion; and many of them have run into the grossest errors, while others profess to be of no particular persuasion.

The inhabitants of the township of King are also much divided as respects their religious opinions, but the number of Episcopalians is considerable.

The townships of Brock, Georgina, Thorah, and North Gwillimbury also present a large sphere of missionary labour.

The adherents of the Church in Brock are numerous, and have long been solicitous for a minister. A Church is much wanted in that neighbourhood, as the people are obliged to assemble in a barn for the performance of divine service.

The inhabitants of Georgina, the adjoining township, are also destitute of a Church; the Episcopalians are perhaps the most numerous denomination in that neighbourhood, and the rest of the people are principally Presbyterians and Roman Catholics.

The number of Settlers in Thorah, which is likewise adjacent to Brock, is comparatively small, and the people in that township are chiefly Presbyterians and Churchmen. The former are said to be the most numerous denomination.

North Gwillimbury is adjacent to Georgina; the inhabitants of that township are of various persuasions, but would gladly avail themselves of the privileges of attending the service of the Church.

A Clergyman is also required for Whitby and Darlington. The Episcopalians in both townships are numerous, and have repeatedly expressed to me their regret that they should remain so long destitute of the stated services of the Church. A Church for the people to assemble in is wanted in both these townships. The Minister who may be appointed to labour in Whitby and Darlington might also profitably extend his exertions to Reach and other adjoining townships.

Scarborough, Pickering, and Uxbridge likewise present an extensive field of ministerial exertion. Much diversity of opinion prevails in these townships concerning religion. The adherents of the Church in Scarborough are numerous: a small Church has lately been erected on the south side of the township, which is not yet completed, but if it were finished, I am persuaded that the congregation would be large. The members of the Church residing in the north part of the same township have repeatedly expressed their desire for a Clergyman, and congregations might easily be organized in other parts of the neighbourhood.

Several congregations might likewise be formed in Pickering; I have sometimes preached to numerous and attentive assemblages of people in that township.

The inhabitants of Uxbridge are yet comparatively few and of different persuasions, but there are adherents of the Church in that township as well as in Pickering, and a Clergyman receives a kind reception from the inhabitants generally.

In Chinguacousy, Albion, the northern part of the township of Toronto, and the Gore of Toronto, the Episcopalians are exceedingly numerous, and each of these neighbourhoods present employment sufficient for a Minister ; but one active and zealous Missionary being stationed in a central situation might attend to the various congregations which may be organized in that part of the country.

The inhabitants of Mono, Adjala, Caledon, and Mulmur are also much in want of the ministrations of religion. The members of the Church are very numerous in the township of Mono, and a Church has been erected, but is far from being completed.

Perhaps nearly one-half of the Settlers in Adjala, which is adjacent to Mono, are Roman Catholics, but the rest are said to be principally Protestant Episcopalians.

There is also a large congregation of Episcopalians in Caledon, which is likewise a township adjoining Mono, and a Church for the people to assemble in is greatly needed in that neighbourhood.

The Settlers in Mulmur and Tossorontio, townships adjacent to Adjala and Mono, are yet comparatively few, but will be very solicitous for the Missionary, who may be sent to reside in that part of the district, to visit them occasionally.

The new settlements on the north side of Lake Simcoe present a vast field for the exertion of Missionaries.

A resident Clergyman is much wanted at Penetanguishine, who might profitably extend his services to the Settlers generally, in the townships of Tiny and Tay. As that is the place where the Indians annually assemble to receive presents from the Government if a zealous Minister were continually residing there, he would gladly avail himself of the many favourable opportunities which would be afforded of addressing them on the most important subjects, and thus he might be instrumental in their conversion and the extension of the Church.

Vespra, Flos, and Sunnidale are also destitute of the public ministrations of religion, and present ample employment for a Clergyman.

The congregations at Barrie and Kempenfeldt are considerable, and the inhabitants of that part of the country in general are very solicitous for a minister. When I last visited that neighbourhood, Captain O'Brien informed me that he purposes to have a Church immediately erected near Kempenfeldt Bay.

The Settlers in the township of Oro, Medonte, and Orillia are also numerous, and require a Clergyman to reside and labour among them. They are also in want of Churches to assemble in. As many of the people live far apart, and as the roads are yet bad, that part of the district presents a field of great exertion for a Missionary.

Thus it appears that ten or more Clergymen are necessary for such parts of this district alone as are destitute of the stated services of the Church ; and I have taken the liberty of record-

ing my opinion, that at least a like number is requisite, on an average, for the different districts of the province.

But as the population is rapidly and continually increasing, and as a very large proportion of the emigrants, who come from England and Ireland to settle among us, are Episcopalians, a far greater number of ministers than I have mentioned will soon be necessary for this flourishing and magnificent country.

I remain, Rev. Sir, with sincere regard,

Your obedient humble servant,

ADAM ELLIOT.

To the Rev. C. Mathews, M.A., Secretary, &c.

When communicating to the society the particulars of his important intercourse with the Indians of Penetanguishine, Mr. Elliot has the following remark, which the committee have reserved from his Journal to be noticed in this place:—"I am persuaded" he says, "that an opportunity is now presented to the society of being instrumental, by the Divine blessing, in gathering many of these unhappy but interesting people into that Church which they prefer, and which is best adapted for their conversion and Christian edification."

The committee, it will not be doubted, would indeed most gladly seize the opportunity thus presented, and gladly become instrumental in effecting so desirable an object; but the narrow resources of the society altogether forbid their engaging in it further than they have done. At the particular desire of the Lieutenant Governor, they authorized Mr. Elliot to devote as much time as he could spare, without serious hindrance to his other duties, to the instruction of the Indians assembling to receive their presents, at the village of Coldwater; and so acceptably has he fulfilled his instructions on this point, that they are strongly desirous of affording him an opportunity at least of keeping an appointment which he made at their earnest solicitation, to meet them again in the ensuing spring, at the Manitoulin Island, but this is *all* they can venture to do *at present*.

The spiritual charge of the destitute Settlers of the Home district, in itself, requires more time and attention than Mr. Elliot has to bestow, and already calls for a division of labour. In the event, therefore, of the Indians, whom Mr. Elliot addressed, settling on the Manitoulin Island, or elsewhere, a separate Missionary would be manifestly necessary for their adequate instruction. When such an opportunity shall arrive, the committee hope that, whatever may be the case *now*, the funds of the society will *then* be in a condition to meet it. It is with a feeling amounting to distress that they listen to the numerous demands of the society, when their ability to answer them is so small—that they hear their travelling Missionary declare that *ten or more* Clergymen are necessary for such parts of the Home District as are destitute of the stated services of the Church, when it is with the greatest difficulty they can supply it with one—that they find the same gentleman record his opinion that a like number is requisite, on an average, for the remaining districts of the province, *no provision* whatever for which has yet been made.* If, how-

* Mr. Harpur was ordained, January, 1835, to travel the Home District, as one of the Society's Missionaries.

ever, they receive such representations with *pain*, they publish them with *hope*. Surely, they conclude, when this is understood at home, the charities of the British Isles will not slumber nor sleep. When thus invited, thus summoned, to a field so new, so ample, and so interesting, they will regard the Atlantic that rolls between it and them but a feeble and insufficient barrier to their interposition. The time has been when they have crossed a wider and more perilous ocean on an errand not more merciful—in a cause not more holy—to the removal of idolatries not more dark, and the preservation of religious knowledge, when not in greater danger of extinction.

The committee will only remark, in reference to these letters, that it must be evident to all by whom they are perused, not only that the writer was every where received with a respect due to the undertaking, but resorted to with an eagerness attesting the value set upon his appointment. Whatever intelligence of the Mission, indirect from the Missionary, reached the committee, came invariably accompanied with commendation and good wishes to both. Repeated applications have been made to the Lord Bishop of Quebec by members of the Church included in Mr. Elliot's rounds, for his more frequent returns and longer continuance among them; thus verifying that gentleman's own written declaration, that he "knows of no place where he should not meet with a cordial welcome on a second visit." When the blessings connected with his appearance are so invaluable, well may the *welcome* with which it is hailed be *cordial*. Within a twelvemonth, besides *preaching to many thousand* people, he has administered the Sacrament of Baptism to *two hundred and ninety-eight persons*, and during the last six months, that is, since his ordination to the priesthood, he has dispensed the Sacrament of the Lord's Supper to *one hundred and fifty-two persons*. Where there is such an evident connection between the appearance of a Minister of the Church, and a desire on the part of the people to avail themselves of his ministrations, that Church must surely be encouraged greatly in multiplying such opportunities to the extent of her power. *How much work was there for the Church of England to do in the Home District alone! and how much of that work has been accomplished by the hands of a single Minister? How much work remains for the same Church to do in other Districts! and how desirable does it appear that it should be accomplished in a similar manner?*

With regard to the finances of the Society, the committee cannot congratulate the meeting upon any considerable addition to the subscription list,—a circumstance more to be regretted at a time when the pecuniary engagements of the Society, in the support of two active Missions, have become so great. They, however, trust that a clear understanding of the nature of those engagements will remove any difficulty of this kind, and be followed by an increased and liberal contribution.

Certainly *this* is not a moment for the friends of the Society to relax their exertions. Let every member acquaint himself with its designs, and the measures adopted to carry them into execution; that, if persuaded in his own mind of the utility of

the one, and the prudence of the other, he may extend his own belief and conviction among his friends. It is *private advocacy* of this nature to which public institutions are more indebted for their advancement, than to the celebration of anniversaries, or appeals to the public at large. The last, indeed, ought always to be maintained, while the former, as the most efficacious means, should never be neglected.

The committee acknowledge with thankfulness the continued patronage of friends in England, and further entreat, with renewed earnestness, the attention of humane and christian individuals to the undertakings of the Society. These are unquestionably of unspeakable importance to the well being of the country, and essential to the prosperity of the Church of England: to whomsoever these are dear, to them will the success of the Society be also dear. In the mean time, and under all circumstances, the committee are well aware that the Society should endeavour so to act in dependence upon the Divine assistance as to ensure a continuance of the Divine favour; a consideration of the highest moment. Christian beneficence is the subordinate instrument of a higher and efficient agency.—“Neither is he that planteth any thing, nor he that watereth, but God that giveth the increase.” Such are the conditions of *all* labour undertaken from the motives of religious benevolence, and especially when the good to be achieved is of the *highest kind*.

Succour from *friends at home* has opportunely provided for the excess of the Society's expenditure over its income during the past year. To them, therefore, the committee gladly embrace this opportunity of tendering their warmest thanks, and confident that the present statement of its proceedings will secure for the Society a continuance of their *good opinion*, earnestly solicit an *extension of their most valuable aid*. Indeed, without this or some equivalent assistance, the Society cannot maintain its present exertions, being under engagements exceeding Two Hundred and Fifty Pounds Sterling per annum, while its receipts in Canada do not amount to *half that sum*.

CONTINUATION OF THE JOURNAL
OF THE

TRAVELLING MISSIONARY OF THE HOME DISTRICT,
UPPER CANADA, FOR NOVEMBER, 1834.

I avail myself of this opportunity to express my joy on hearing that the Rev. Mr. Harpur is appointed to act under the auspices of the Society. The period, I trust, is not far distant when the friends of the Church will cease to be influenced by the insinuation of designing men, and that, being acquainted with her real extent and lamentable destitution, they will see the wisdom and expediency of making an united effort to afford to her scattered members the means of grace, and rescue them

from the dangers to which they are now exposed, by sending regularly ordained ministers to the remotest parts of the province.

From all that I have seen and heard since I have had the honour of labouring for the society, I am decidedly of opinion, that while the means of maintaining a resident Clergyman in each neighbourhood are wanting, as the plan adopted by the society is apostolical, so it is also the *most effectual* for diffusing the pure light of the Gospel, and for establishing and extending the Church of our fathers throughout the whole country.

As to the alleged apathy of Episcopalians, of which the allied enemies of the Church so eagerly avail themselves in their endeavours to supersede her ministry, I am persuaded that where apathy does exist, it is generally to be attributed to their *total destitution* of the ministrations of the Church, and of Clergymen to explain and defend her doctrines and discipline. Notwithstanding the present frequency of innovation and love of novelty, antiquity is far from being destitute of charms even in this new country; and I am fully convinced that wherever our ancient ecclesiastical ordinances, forms and ceremonies, are presented in a true light, they are very generally acceptable to the community, and are sure to command the attention and veneration of all Protestant Episcopalians. But as you are well acquainted with these things, and are better able than I am to represent them to the society, I hasten to make a simple statement of my late proceedings since I last addressed you, according to my usual plan, for the information of the board. It will be seen by the accompanying tables, that in the month of November last I officiated three times at the Gore of Toronto, administered the Sacrament of the Lord's Supper to seventeen persons, and baptized three children. Having proceeded to the township of Scarbro', I also officiated three times in that neighbourhood to numerous and attentive congregations, and baptized four children. On Sunday the 16th I officiated twice for the Rev. Dr. Phillips, at Christ Church, in the township of Etobicoke, to a very attentive congregation, and was happy to find that he is greatly endearing himself to his people. Mr. Gamble of Mimico, is unwearied in patronizing the Sunday school in that neighbourhood, and unceasing in his endeavours to promote the prosperity and efficiency of the Church.

On the 19th I proceeded to the township of Toronto, and thence on the following day continued my journey to Esquesing. Travelling was scarcely ever more disagreeable: the roads being bad, the sky clouded, and the woods stripped of their gay attire, so that every thing wore a dreary and desolate appearance.

On my arrival at Esquesing I visited several families belonging to the Church, and performed divine service five times at different places in the township. Twenty-six persons received the Holy Communion, and one adult and eleven children were baptized. The people in that neighbourhood express the greatest anxiety for the stated ministrations of religion. There can be few parts in the province where a Clergyman is more needed, it is said that there are a hundred families in Esquesing professing themselves to be adherents of the Church. In returning from Esquesing, being desired by some members of the Church in

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Trafalgar, I turned my course westward, and officiated in that township, and though general notice was not given to the inhabitants, a considerable assemblage of Episcopalians were present, to whom after reading the prayers, I explained a portion of Scripture and made observations on the liturgy. Two children were baptized on that occasion. The late Rev. Mr. Boulton occasionally used to visit that neighbourhood. The members of the Church still bear in grateful remembrance his kind and zealous endeavours for the advancement of their spiritual welfare, and expressed to me in warm terms their deep regret occasioned by his early decease.

Having returned again to the township of Toronto and the Gore, I officiated seven times in different parts of that neighbourhood—baptized eleven children and administered the Holy Communion to seventeen persons. I need hardly remind you that Episcopalians are very numerous in this part of the country. In passing through Etobicoke on my return from Trafalgar, I read prayers, preached and baptized two children. Proceeding then eastward I proceeded to the township of Whitby, and on Sunday, Dec. 21st performed divine service, made observations on the liturgy and preached to about a hundred and fifty people. I also officiated at the same place on Christmas-day, on that occasion seventeen persons received the Holy Communion, and one child was baptized.

Having reached the townships of Darlington, county of Durham, Newcastle district, I performed divine service at Bowmanville on Sunday the 28th, to a numerous congregation and baptized a child.

Returning again to Whitby, I officiated in the rear of that township on the last day of the year, and selected for the subject of my lecture on that occasion, "Redeeming the time, because the days are evil." The next day I read prayers and preached in another part of the neighbourhood and baptized a child. Directing my course again to the west, I returned to Pickering, and officiated in that township. The congregation consisted of about eighty people, and one child was baptized.

On the following Sunday I performed divine service at the house of Mr. Stephenson, near the line between Whitby and Pickering. The congregation did not amount to more than fifty people, but they were principally Episcopalians, and two children were baptized.

On the following day I again performed the service of the Church at the house of Mr. Butler, a steadfast member of the Church, and baptized five children—about fifty persons were present. On the evening of the next day I read prayers and made observations on the liturgy, preaching to upwards of sixty persons, and baptizing two children, at the house of Mr. Lettle, in the seventh concession of Pickering. The number of Episcopalians is much increased in this township since my first visit to the township.

On Friday the 16th of Jan. I proceeded to the township of Markham, and on the following Sunday read prayers, preached, lectured on the liturgy and baptized four children. Upwards of one hundred and fifty people were present and were very attentive.

The congregation assembled in a school, in the eighth concession of the township. This part of the country is very densely settled, and in my opinion a Church is much needed. Though the people at present are much divided on religious subjects, I have no doubt that the service of the Church would be well attended.

On Monday the 19th I paid a visit to the Rev. Mr. Mayerhoffer, and continued my journey the next day to Uxbridge; being invited, I lodged the first night of my arrival in that township, at the house of Mr. Zekiel James, a respectable member of the society of Friends. We were much alarmed in the night on discovering that a building near the house was in flames; but little injury was done, the weather being calm, and an excellent pump near the house, the fire was soon extinguished. In the same neighbourhood on the 22nd I read prayers, preached, and explained some parts of the Church catechism and the Church service to above sixty people, and baptized a child.

From Uxbridge I proceeded to Brock, where I officiated several times at different places. As usual, large assemblages of persons, professing to be adherents to the Church, attended divine service on the Sundays, and the congregations on other days were far from being small. Several children were baptized, and fifteen persons received the Holy Communion. I need scarcely repeat on this occasion what I have so often stated to you, that a Church is very much wanted in this neighbourhood. I am not aware that any land has yet been set apart in Brock by his Excellency the Lieutenant Governor for a glebe, but Mr. Vrooman, who is an Episcopalian, offers to give a deed of six acres of land, in a central situation, to the Bishop, for the sites of a Church and Parsonage House and Burial Ground.

On Sunday, February 1st, I performed divine service at the house of Mr. Stephenson, in the township of Brock. Though the weather was extremely cold, about two hundred people were present, fifteen received the Holy Communion, and one child was baptized.

Tuesday the 3rd, I proceeded to Mr. Cowan's, near the line between Brock and Thorah; and the next day read prayers and preached at his house.

On Thursday the 5th, accompanied by Mr. Thompson, I visited Mr. Gibbs, in the township of Thorah, and was received with great kindness by himself and family. Friday 6th, I continued my journey with Mr. Gibbs to Georgina, and remained all night at Mr. Osborne's.

Sunday the 8th, officiated at the house of Mr. Fairburn, sixth concession of Georgina. The weather being extremely cold and stormy, not more than thirty persons were present, but they were very attentive, and principally members of the Church. On Tuesday the 10th, I read prayers and lectured at the house of Mr. Fairburn to about forty people.

On Sunday the 15th I performed divine service and preached in the morning at the house of Mr. Cumming, and in the evening again at Mr. Fairburn's, to a very attentive assemblage of people.

Tuesday the 17th, read prayers and preached again at Mr. Fairburn's to thirty people. Wednesday the 18th, I visited

some of the members of the Church, and in the evening baptized a child, and examined a few children in the Church catechism.

On Thursday the 19th, I again turned my steps to the westward, and proceeded to the township of North Gwillimbury, where, in the evening of the 20th, I read prayers and explained a portion of Scripture to a few people.

Saturday the 21st, I visited the Settlers in this township, and received uniformly a kind reception. On Sunday the 22nd, I read prayers and preached to about sixty people, and on the 23rd proceeded to East Gwillimbury.

On the 24th I reached Yonge-street.

On the 27th I visited some of the inhabitants of Whitechurch, in the vicinity of Newmarket, was well received by the people; had many opportunities of conversing with them on religious subjects, and of explaining to them passages of Holy Writ.

Sunday, March 1st, I officiated twice at New Market to numerous congregations, and baptized two children.

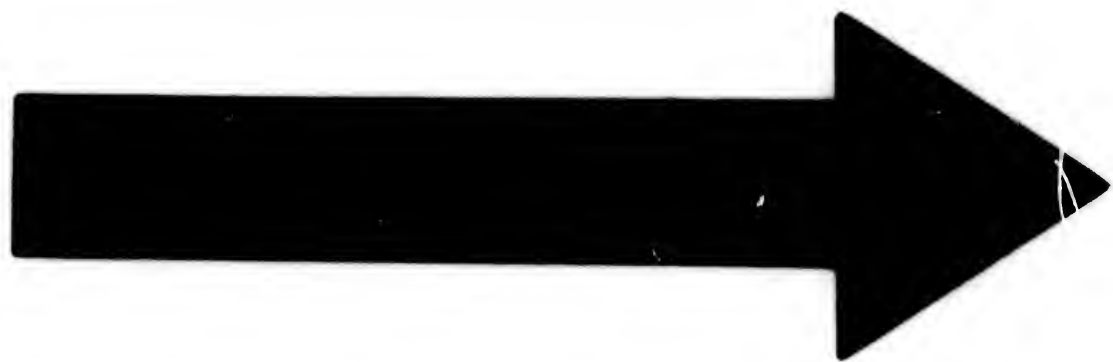
On Ash-Wednesday, the 4th, I read prayers and preached at Newmarket to thirty people, and afterwards visited some of the members of the Church.

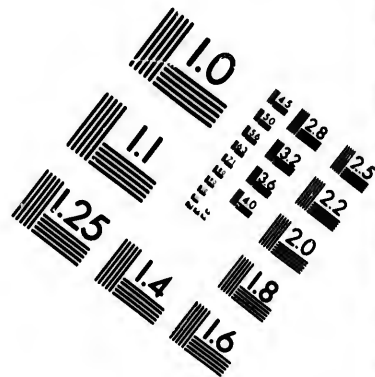
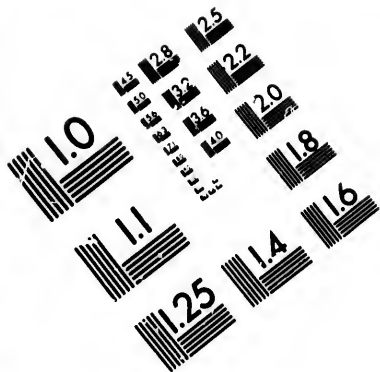
On the 5th I visited some of the adherents of the Church in East Gwillimbury and Whitechurch.

On Sunday the 8th, I again performed divine service twice at Newmarket, administered the Holy Communion to thirteen persons, and baptized two children. On this occasion the congregation amounted to about two hundred and fifty persons. On Monday the 9th I returned to Toronto.

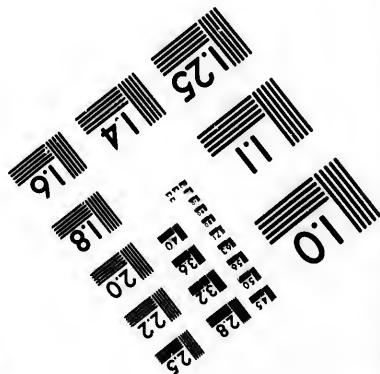
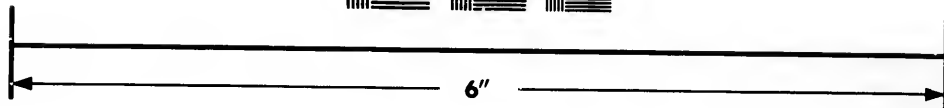
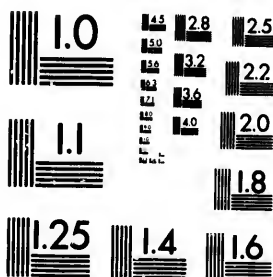
Friday the 13th, I again visited the neighbourhood of Newmarket, and on Sunday the 15th proceeded to East Gwillimbury, accompanied by Mr. James Gamble, read prayers, made some observations on the liturgy, and preached to above a hundred people. The hearers were very attentive, and a considerable proportion of them adherents to the Church. Were an active and respectable Clergyman stationed at Newmarket, he might organize congregations in different parts of Whitechurch, and also extend his exertions to East Gwillimbury, one of the adjacent townships. Having returned to Newmarket, I officiated in the evening at the funeral of one of the inhabitants, who died suddenly of a fever. The burial ground is situated on the top of a gentle eminence on the west side of the village, at some distance from the new Church, lately erected there. As is usually the case in this country, a considerable number of persons of all persuasions were present. The weather being mild and temperate was favourable, and the declining sun was going down behind an accumulation of clouds. Having read our affecting burial service, I embraced the favourable opportunity of addressing the congregation for about twenty minutes, as they stood round the grave, calling their attention to death—the general resurrection—a judgment to come and everlasting punishments and rewards. I never saw an assemblage of people conduct themselves with more becoming seriousness.

Wednesday the 18th, having returned to East Gwillimbury, I called upon some Episcopalian families and baptized two children.





**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
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(716) 872-4503

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On Friday the 20th, I proceeded to West Gwillimbury. On the 21st I visited some of the inhabitants, and on Sunday the 22nd performed divine service and preached to about forty persons. Though the weather was extremely stormy, many people from Tecumseth were present.

Tuesday the 24th, I proceeded to the tenth concession of the township and preached to thirty people, and baptized a child.

Wednesday the 25th, I officiated at a school-house in the sixth concession; thirty people attended. On Thursday the 26th, I read prayers and preached at the house of Mr. Kerr, in the tenth concession; twenty persons were present and three children baptized.

Friday the 27th, being particularly requested, I returned again to-day to Newmarket, to officiate at the funeral of Mr. Hart, whose brother died only ten days ago. After reading the impressive service of our Church, I again addressed the people at the grave, as on the former occasion, upon such topics as the melancholy occasion suggested, and went back in the evening to West Gwillimbury.

On Saturday the 28th, I proceeded to Tecumseth, and on Sunday the 29th, performed divine service and preached at Mr. Osmond's school-house, near the new Church. The weather was extremely unfavourable, but a numerous assemblage of people attended. On Monday the 30th, I visited some of the members of the Church and baptized two children; and on Tuesday the 21st, I read prayers and preached at the house of Mr. Coffey to about forty persons. Returning to West Gwillimbury I performed divine service there on Sunday the 5th of April, and though the weather was very unfavourable, the people were obliged to assemble in a barn, a very inconvenient place, especially in this country, for the decent performance of sacred duties. It was supposed that two hundred and fifty people, mostly Episcopalians, were present, but only seven persons remained to receive the Holy Communion. This apathy, though the natural consequence of the spiritual destitution in which the people have been left, is greatly to be lamented, and evinces in the strongest light the necessity of exertion, to give them the regular preaching of God's word, and the admonitions, the presence, and the prayers of his ministers, more frequently among the people. Upon some occasions, however, in the same neighbourhood, I have administered the Sacrament of the Lord's Supper to above thirty persons.

On the following morning, after baptizing a child, I retraced my way to Tecumseth, and on Tuesday the 7th I read prayers, made observations on the liturgy, baptized a child and preached to a considerable assemblage of people, near the town line between Tecumseth and West Gwillimbury. The next day I proceeded to Essa, officiated to about thirty persons at the house of Mr. Perry and baptized three children.

On Friday the 10th, I performed divine service at the house of Mr. Davis, in the west part of Tecumseth. The weather being very favourable, the people met in a barn, and several of them from Adjala had travelled a considerable distance. On this occasion, I explained a part of the service of the Church,

On the following Sunday, the 12th, I officiated in the same township to above two hundred and fifty persons, administered the Holy Communion to twelve, and baptized a child.

On the following Sunday, the 12th, I officiated in the same township to above two hundred and fifty persons, administered the Holy Communion to twelve, and baptized a child.

Arriving in the township of Immisfilon Wednesday the 15th, I visited several of the inhabitants; I read prayers and preached in that neighbourhood on Good Friday, in a small log school-house, which being in an unfinished state, and the weather extremely stormy, the people were much incommoded by the cold. Thirty persons attended, and one child was baptized.

Having reached Barrie, Kempenfeldt Bay, I performed divine service there twice on Sunday the 19th. The congregation amounted to upwards of seventy persons, and four children were baptized. After baptizing another child the following morning, I paid a visit to Captain O'Brien and his family. He informed me that the new Church, now building under his superintendance, will be completed this summer. In the evening of Friday the 24th, I again read prayers and lectured at Barrie, thirty persons attending.

On the following Sunday, the 26th, I officiated at a school in the township of Vespra: a large assemblage of people were present, to whom I explained a part of the liturgy, preached, and baptized eleven children. Returning in the evening to Kempenfeldt, I preached to thirty people, and the next day proceeded to Medonte, baptized, visited some of the inhabitants, and preached to a few people who met together to hear me at night.

On the 28th, I arrived at Capt. Anderson's, and preached on the Thursday following to the Indians at Coldwater, and baptized a child.

Having reached Penetanguishine, I officiated several times in different parts of that neighbourhood, and baptized a considerable number of children. Thirteen persons received the Sacrament of the Lord's Supper.

As I returned to Coldwater on Tuesday the 12th, I again read prayers and preached at Medonte, to a small but attentive congregation, and baptized three children.

Arriving at the Narrows, Lake Simcoe, on Sunday the 17th, I read prayers and preached to a very respectable congregation, and in the evening of the same day preached to the Indians residing at the village. About a hundred of them were present and very attentive.

Finding that Captain Anderson had not yet been enabled to make the necessary arrangements for our excursion among the Indians, (an account of which is subjoined,) I returned to Penetanguishine, and officiated twice in that neighbourhood, on Sunday the 24th. The congregation at the military establishment there usually exceeds a hundred, and at the town to about forty persons. A considerable number of discharged soldiers, with their families, having lately arrived at Penetanguishine, and a part of them being Protestants, the congregation of Church people is now increased. They are a very poor class of people,

and some of them much afflicted with sickness, but seem to be greatly encouraged in their distress, by the active benevolence of his Excellency Sir John Colborne, who has given them permission to reside on the military reserve, and authorized log cottages to be built for their accommodation. I observed with pleasure that Lieut. Ingall and Adjutant King, as also other gentlemen residing at the station, promptly rendered every assistance and kindness in their power.

On Monday the 25th, I visited the Settlers in different parts of the neighbourhood, who, as is usually the case, expressed their regret at remaining so long destitute of a minister. Several members of the Church in the vicinity of Penetanguishine, having seen a copy of the Society's last report, seem desirous to contribute in aid of its funds. In the evening a few of the neighbours having met at the house of Mr. Rawson, on the west side of the harbour, I took occasion to address and exhort them on religious subjects. Upon enquiry, I was happy to hear, that though the people in that remote part of the country are without the public ministrations of religion, several persons belonging to our Church set the good example to others of daily attending to the reading of God's Word, and the worshipping Him in their families. I have no doubt that a Clergyman might be easily found desirous of residing at Penetanguishine. Such of the inhabitants as are not Romanists are chiefly Episcopalians, and it is a delightful situation for persons who are pleased and entertained by the wild grandeur and simplicity of nature, and particularly so during the summer months. The pure waters of the beautiful bay, and the verdant foliage of the vast woods which adorn its sloping shores, are at this season particularly gratifying to the sight. The military establishment, and also the new village which has been lately erected, embowered with green woods, on the east side of the harbour, present a very pleasing prospect from the opposite shore. The land, however, in that neighbourhood, is of an inferior kind: the soil is sandy, and the stones on its surface are very numerous, but with culture it is not unproductive, and makes excellent gardens.

I next proceeded to the township of Flos, on Thursday the 28th, where I baptized two children, and lectured their parents and others who were present on baptism and other religious subjects as the occasion suggested.

On the 30th, I visited several families in the townships of Flos and Medonte, and met with an interesting young man who has been ill some time. His knowledge of religious things is considerable, but he does not yet enjoy that peace of mind, which it is the privilege of Christians to attain. In the evening I was met by about twenty persons, to whom, after having read a part of the prayers, I explained the second lesson appointed for the evening service.

On Sunday the last day of May, I officiated in a school at Vespra, and a numerous and attentive assemblage of people were present. Having read the prayers, I made observations on several parts of the liturgy, preached, and baptized two children. Divine service being ended, I proceeded immediately

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to the township of Flos, to visit the sick person I have just before mentioned, and read, exhorted, and prayed, with him and his relations.

Returning again to Medonte in the evening, I was gratified to find, that though the weather was extremely wet, a numerous congregation of people were waiting for me in a dwelling house, to whom, after reading prayers, I preached, and then baptized a child. I was a good deal indisposed during the day, which increased at night, but felt quite restored next morning.

Captain Anderson and I purpose leaving Coldwater on the 10th, and even expect that a considerable number of Indians will have assembled to receive us when we reach the Manitoulin Island. About two days ago, I had an opportunity, through Capt. Anderson, who interpreted for me, of conversing with a heathen Indian from the northern shore of Lake Huron. He said he knew nothing about religion, but *wished to be instructed*, and to settle with his family on the Manitoulin Island. He also told me that he would adopt the religion of his English Fathers and none else. This man will proceed from Penetanguishine in company with us, and I trust will be found useful in assisting us to collect his Indian countrymen.

ADAM ELLIOT.

June, 1835.—To the Secretary of "The Society for Converting and Civilizing the Indians, and Propagating the Gospel among the destitute Emigrants and Settlers in Upper Canada, Toronto."

It may convenient to state that the tract of country alluded to in this letter lies between Lake Ontario on the south, up to Lake Simcoe, and includes the district enclosed by Lake Simcoe and the Severn on the east, and Lake Huron on the west. The division between the Home and London Districts running from the western end of Lake Ontario to the Bay of Iroquois on Lake Huron.—*Ed.*

APPENDIX A, PAGE 95, FIFTH REPORT OF THE TORONTO SOCIETY.

Extracts from a letter addressed to his Excellency Sir John Colborne from Captain Anderson, Superintendent of the Indian Department on Lakes Huron and Simcoe in Upper Canada, communicated by his Excellency to the Bishop of Quebec, and by the Bishop to "The Society at Toronto for Converting and Civilizing the Indians and Propagating the Gospel among destitute Settlers in Upper Canada," dated 24th Sept., 1835.

It is now five years since, by the direction of your Excellency, I undertook the settlement and civilization of three tribes of Indians at Coldwater and the Narrows of Lake Simcoe. It will be necessary to look at the past condition of these people and compare it with the present. Many anxious friends of the Indians occasionally express great disappointment that greater progress has not been made, and to every one it must be a matter of regret that

instances of individual misconduct occur, which create doubts as to the propriety of interfering to amend their condition. It is only therefore by keeping in view their actual state before measures were taken to assist their civilization, that any fair estimate can be formed of the advantages, or disadvantages, of those measures; I have also to urge that it must be borne in mind, that much opposition has continually arisen from the necessity of mixing different religious persuasions.

Prior to the year 1830 these tribes had become much demoralized from their long settlement near white stations. They were in the constant habit of drinking spirituous liquors to excess—not one of them could read or write, and they scarcely knew any thing of religion. Their hunting grounds were exhausted; their government presents were exchanged for whiskey, they were in debt to all the traders, and unable to obtain more credit, were thus constantly in a state bordering on starvation. Their suffering and misery were strongly marked in their personal appearance and the condition of their wigwams, the latter imperfectly made, and very insufficiently supplied with fuel, could scarcely be said to afford shelter to the ragged and emaciated frames of the elder Indians—whilst the wretchedly diseased appearance of the children spoke still more forcibly of the intoxication and want of food of the parents. Miserable as was their state, it will hardly be credited that their minds were so debased, their listlessness and lethargy so great, that it required considerable persuasion to prevail on them to accept the bounty of government. By studious attention to their habits and prejudices, they were at length gradually brought to assist, and the general result has been, that each Indian with a family, has now a little farm under cultivation, on which he raises not only potatoes and Indian corn, but also wheat, oats, peas, &c. His wigwam is exchanged for the log-house; hunting has in many cases been altogether laid aside, and in none appears as formerly, to be resorted to as the only means of subsistence; habitual intoxication is unknown; the Sabbath is carefully observed, their religious duties strictly attended to; and reading and writing, with a moderate knowledge of arithmetic, is almost universal among the young people.

I attach great importance to their habits of drunkenness being overcome; at first it was necessary to prohibit the bringing spirits within the bounds of the settlement—the near approach of the *white Settlers* has rendered this restriction no longer possible, and yet instances of intoxication are very seldom met with, whilst numerous examples may be brought forward of total abstinence from ardent spirits.

The log dwelling houses for the Indians were erected by government—frame houses for the superintendent and the two chiefs, Aisance and Yellowhead, with school-houses at Coldwater and the Narrows, were also built at the commencement of the establishment. Since that time a saw mill and a grist mill has been added at Coldwater, and a saw mill is in progress at the Narrows. About five hundred acres in the whole have been cleared and are under cultivation, and it is very gratifying to observe this year, that many of the Indians are, of their own

accord and unassisted, erecting log-barns and stables. Another strong mark of amendment is in the article of dress. All the Indians here, compared with the Indians in a wild state, are well clothed, and have in most instances abandoned the Indian dress for that of their white neighbours; they have also become anxious to possess furniture, and some have exercised their ingenuity in the manufacture of articles of household furniture for themselves. All have advanced to a knowledge of the difference between barter and cash transactions—the main source of imposition by the traders; and they are all alive to the advantages of pursuing their fishing in the fall as a source of profit, and not only for their own food—to enable them to do this more extensively they have built for themselves two butteaux, each capable of holding forty or fifty barrels of fish. I must not omit what I consider highly to their praise, that although obliged frequently to submit to irritating and extremely unjust treatment on the part of the white Settlers in their neighbourhood, no Indian, during the whole period of my superintendance, has been complained of, for any breach of the laws, with one solitary exception, for the removal of a part of a fence, and that done in ignorance.

Every Indian throughout the settlement is possessed of the means, with moderate industry, of providing himself with an ample supply of food and clothing, and he has acquired sufficient knowledge of the arts of civilized life to avail himself of these advantages; the minds of the younger branches are opened by education, and religion has fixed itself upon the attention of all. Can it be said, because a few individuals still pursue their winter's hunting, and because others are idle and have done little towards the clearings on their farms, or because some few still give way to the temptations of the whiskey bottle, that nothing has been done? Far from it; the prospect is a very cheering one, and if the numerous obstacles thrown in the way of this settlement be taken into the account, this experiment will prove incontestibly, that the Indian tribes under kind and proper treatment, are capable of being weaned from their savage life, and of being made, under the blessing of God, good members of the Church of Christ, and dutiful and loyal subjects. I am now to consider another good which appears to have resulted from this establishment, and which being connected with a more enlarged, and in my view more important subject, I have reserved—hitherto the measures of government have been applied to the civilization of Indians within the settled territory; of late years the distribution of presents at Penetanguishine has brought to the vicinity of Coldwater, many of the more distant tribes, and their visits to the settlement have been frequent. They have witnessed the advantages of their civilized friends, and applications to have the same assistance extended to them have been more frequent.

In matters of religion the Indians are everywhere seeking information. Christianity imposes upon us a serious obligation to cherish this desire. I have, as your Excellency is aware, been long resident among the Indians, and few persons have had greater opportunities of observing their character. I trust, therefore, I shall not be considered impertinent in expressing my

opinion, that the Indians are not a degraded race ; all the higher attributes are possessed by them ; their minds are strong ; their imaginative powers highly fertile ; and their morals in their natural state, are pure. *The Indian wants instruction*—he everywhere appreciates the superiority of the whites in possessing the arts of reading and writing ; he earnestly begs for the benefits of education.

With the knowledge of all these facts constantly before me, and impressed with the conviction that it was necessary to take some immediate steps for the civilization of the Indians, as well as to prevent the total extinction of their race, I was induced to suggest a plan for their complete settlement on the Manitoulin Island, which may be carried into effect by an annual expenditure of a small amount.

His Excellency Sir John Colborne, the Lieutenant Governor, acceded to Captain Anderson's suggestion, and immediate steps were taken for forming a Missionary establishment on the Manitoulin Island—an application was made to the Bishop of Quebec, and to "The Society for Converting and Civilizing the Indians, and Propagating the Gospel among the destitute Settlers in Upper Canada," to permit Mr. Elliot, their travelling Missionary for the Home district, to undertake the charge—the application was not made in vain. The services of Mr. Elliot had marked him out as admirably qualified for the post, and though the limited funds of the society scarcely permitted so great an additional charge, they have pledged themselves, with the assistance of the Bishop's funds, to allow an annual salary of £75 to the Mission at Manitoulin, in addition to the expence of continuing a successor to Mr. Elliot in the Home district.

EXTRACT

From the Journal of the Rev. A. Elliot, Travelling Missionary in the Home District, relative to the Indians on the northern shores of Lake Huron, June 15th to July 13th, 1835.

The following observations respecting the Indians residing on the northern coast of Lake Huron, whom I have lately visited, and others from more distant parts with whom I have had communication, are submitted for the information of the Society. I have great pleasure in being enabled to state, that the encouragement accompanying my excursion has far exceeded my expectation. It is to be hoped Divine Providence is preparing a way for the speedy promotion of that branch of the Society's original design, ameliorating the condition of the long neglected Indians of this country through the medium of the Church.

The necessary arrangements for our voyage being made by Captain Anderson, who accompanied me, we proceeded from Penetanguishine on Saturday June 15th, in an excellent bark canoe, furnished with men from the establishment at Coldwater and Lake Simcoe. The weather was fine, but the wind being adverse, we only travelled about ten miles, and having reached a small island, our tents were pitched on its rocky shore. The following day being Sunday we spent in the same spot. The waters of the vast lake, its rocks and solitudes, its innumerable

islands covered with beautiful verdure, and the interminable wilds by which it is surrounded, are sublime objects of contemplation. Even in the most distant and dreary wilds of this extensive country, the wisdom and goodness of God are every where depicted on the works of His Almighty hand, and it is an encouraging thought to Christians in such situations, that He looks down with equal eye upon the solitary worshipper on the gloomy rock, and the crowded congregation of the "joyous city."

On the morning of Monday the 17th, we awoke just as the sun seemed to emerge from the rocks which rise above the surface of the waters, and having read a portion of Scripture and prayed, we travelled many miles before breakfast. I endeavoured to read sitting in the canoe, but could not succeed on account of drowsiness, which I could not overcome. The weather was fine, and the Indians caught several fish as our light vessel glided past the rocks which every where abound in that part of the lake.

In the afternoon an Indian lodge appeared in the distance, on the side of a small island near the northern shore. Being desirous to converse with the inmates on the subject of religion, we landed, and found a few wigwams inhabited by Matwa-aushe, and a part of his tribe.

Having erected our tents on an adjacent island, we afterwards had an opportunity of addressing the Indians as they reclined on a rock.

Captain Anderson stated to them the object of our mission in their own dialect. The Chief replied that he had reflected on civilization and religion, but that he was not yet prepared to change his mode of life, especially as he had not consulted the whole of his tribe. I then explained to him some of the principal truths of Christianity, warned him of the danger of delay, and exhorted him and his people to be partakers of the blessings of religion. The next day we could not continue our course, the lake being agitated by a furious north wind. While we were at breakfast, the wife of Matwa-aushe, with another woman and a little boy, paid us a visit. I believe their object was to obtain some food, as their supply of fish is but scanty. We reminded them of the advantages attending Christianity, and asked them why they did not endeavour to persuade their husbands to attend to the means of becoming religious. They expressed a wish that the men would accept the offer, and said that they should be happy to follow their example. In the morning of the same day, two young Indians came to our encampment, who had been sent by the Methodists to confer with the natives in the vicinity of the French River, and remained with us till the storm ceased. On the following day, the weather having moderated, we were enabled to pursue our mazy course among the rocks. The Indians being exceedingly mild and obliging, it is agreeable to travel with them, and it is amusing and pleasing to see their skill and dexterity in spearing fish, and also in steering their frail canoe without suffering her to sustain the least injury from the pointed rocks. Having proceeded a considerable distance, we had an opportunity of

conversing with a small band of Indians, who said they were desirous to join the Christian Indians at Coldwater, but could not think of leaving the regions where their fathers lived and died. We also remained a few minutes with another tribe of Indians encamped near the mouth of French River, a part of whom are attached to the Methodists, who are endeavouring to induce them and their children to attend to their instructions.

On the 18th and 19th, the weather was unfavourable, and the lake tempestuous. Our canoe was in danger of being carried away from the coast by the violence of the wind, but we succeeded in maintaining our sinuous way among the rocks, which, in some measure, sheltered us from the fury of the tempest. We were now entertained with a distant view of a range of rocky mountains on the northern shore, which, though not of the greatest height, were of considerable magnitude, and raise their craggy summits high above the surrounding wastes. As we approached these loftier eminences, we could clearly discern that they were thinly covered with trees and shrubs; and we found the rocks in their vicinity much more steep and clifly than any we had seen during our excursion. Near these mountains we lodged at one of Mr. Mitchell's trading posts, and were kindly treated, in the absence of his agent, by two Canadians. Early in the evening of the 20th we arrived at the great Manitoulin Island, and were received and welcomed by a crowd of Indians, at the head of an extensive and beautiful bay. A part of them are Ottawas, and adherents to the Romish Church, the rest are Potaganasees, and not yet attached to any denomination of Christians. Some of them have been residing there two or three years, and have cultivated a small portion of land. Four little log buildings have also been erected. The soil on that part of the island seems good, and the corn and potatoes in the plantations look well.

On the day after our arrival, being Sunday, I preached to the Indians, and nearly all of them attended. Captain Anderson was kind enough to interpret, and spoke with fluency and animation. Some of the Indians afterwards told us that they would not accept our offer, because certain traders had dissuaded them from becoming Christians. Shawenansoway, a chief who was present, said that he would attach himself to the Church if another chief who was absent, would also become a Christian; he and a few others belonging to his tribe have since consented to join the Church.

Aince, the chief who engaged to meet us at the island, remained there last autumn, till he cleared a piece of land. We were a little disappointed in not finding him and his people as we expected; (see fourth report, page 43—44.) but we were informed by the Indians that he had not altered his intention, and that he was prevented from coming in the spring by unforeseen and unavoidable occurrences.

As the account given the preceding year of this engagement gives a simple and interesting view of the state of the Indian mind, I will venture to break the thread of the journal by inserting it here. The account is also Mr. Elliot's.

" On the evening of Wednesday, July 23rd, 1834, one of
 " the chiefs of the Chippewa tribes came into the Indian Council
 " House, at Penetanguishine, which was a sort of large wigwam,
 " covered with green branches, and stated to Captain Anderson,
 " that he and about seventy others were desirous of being civi-
 " lized ; but that they wished to settle on the Manitoulin Island,
 " and not at Coldwater. I endeavoured to persuade him to
 " embrace christianity, stating some of the principal truths of
 " religion, and the advantages which would attend their attach-
 " ment to the Church. I advised him to acquaint his people
 " with what I had said, and then to make known to me his
 " determination.

" A considerable number of the Methodist Indians having
 " arrived on the following morning, Mr. Peter Jones said, that
 " should I be desirous of preaching to them and their Heathen
 " brethren together, he would give them general information.
 " Having informed him that I should be happy to address them,
 " we were soon surrounded by a large assemblage. They all
 " reclined on the grass in silence, some in the Council House,
 " and others in the open air ; the Pagans quietly smoking
 " tobacco, but the professors of christianity behaving like civi-
 " lized people. As soon as they had all assembled, Assickener,
 " a clever Roman Catholic Indian, stood up and addressed his
 " countrymen, calling upon them all to listen with attention to
 " what I was about to say. Mr. P. Jones read a hymn in Chip-
 " pewa, which the Indians sang ; then I said a short prayer,
 " selected chiefly from one of the baptismal offices, and lectured
 " on the following words, ' Behold I bring you good tidings of
 " great joy, which shall be to all people.' An Indian from Cold-
 " water, with whom I was acquainted, interpreted. Though his
 " knowledge of the English language is small, he seemed to
 " understand me exceedingly well, and spoke with great energy
 " and fluency. My lecture being ended, Mr. Jones rose, and in
 " a very pleasing manner addressed the Indians in their own
 " language, and concluded with a brief extempore prayer : after
 " which a hymn was sung.

" On the day following, such of the Heathen Indians as
 " were disposed to accept the offer of civilization, came to ac-
 " quaint me with their intention in regard to religion. I was
 " apprehensive that they would excuse themselves, by saying
 " that they should prefer the Roman Catholic Church, as some
 " of them had told me privately that they wished to embrace
 " what they called the French religion. After they had reclined
 " in silence for a considerable time, an old Indian rose, and a
 " pipe being lighted, we were all requested to smoke with him.
 " Then he shook hands with us, made a short speech, promised
 " to become a Christian, and attach himself and all his family to
 " the English Church. Three other Indians followed his example.
 " Then the chief of a tribe (Aince above alluded to) consisting
 " of about seventy-five persons, said that they would return
 " next spring and settle on the Manitoulin Island, but that
 " they would not pledge themselves at present to become members
 " of the Church. He assured me, however, that in the mean
 " time I need have no apprehension that they would follow any

" other denomination ; that he thought religion a good thing, and
 " that he would go with me next spring to see his Great Father
 " at Toronto, and converse with him about christianity. I ap-
 " proved of this, and endeavoured to encourage him, exhorting
 " them to pray, and to think of what I had preached to them.
 " Then the chief, with a smile upon his countenance, which was
 " remarkably expressive, said that as some of his people had left
 " their children—some their wives, and others their parents—in
 " the forests, he was persuaded we could not think hard of them
 " for returning to take care of them. They all shook hands with
 " me before they repaired to their canoes, and as they had some-
 " times seen me give little things to the Indians, they reminded
 " me that they thought their Great Father's Minister might give
 " them some bread for their children to eat. I found no difficulty
 " in complying with their desire, as we happened to be near the
 " baker's. * * * * * On the 29th I returned again from
 " Coldwater to Penetanguishine, as I was informed that a
 " favourable opportunity would be presented of preaching to cer-
 " tain Chippewa tribes who had lately arrived. On the last two
 " days of July I preached to a large assemblage of Roman Catholic
 " Ottawas and Pagan Chippewas, who were very attentive, and
 " Assickamec, whom I have already mentioned, was kind enough
 " to interpret. I expected the Chippewas to come forward and
 " publicly avow their intention of attaching themselves to the
 " Church ; but Aince, their principal chief, declined doing this.
 " in the presence of his Roman Catholic brethren, and requested
 " me to pay them a visit in the evening, at their wigwams.
 " Accordingly a little before night a large canoe was sent to con-
 " vey me across the harbour, their wigwams being erected on its
 " western shore : Captain Anderson and two Indians from Cold-
 " water were good enough to accompany me. Having arrived at
 " the residence of Aince, we found that his wigwam was a very
 " neat one, and were invited to sit down on mats, with which the
 " whole floor was covered, except a small space in the middle,
 " which was assigned to the fire. The place was soon filled with
 " the sons, relations and connections of the chief, who, being all
 " seated in order on the floor, were silent for a few minutes.
 " Then Aince a fine tall man, and apparently of the mixed breed,
 " rose and made a speech, informing me that he had long thought
 " of civilization, and that for some years past Christianity had
 " been to him a matter of serious consideration ; that different
 " denominations of Christians had solicited him and his people
 " to join them, but that he had repeatedly declined attaching
 " himself to any of them ; that he was now convinced of the ex-
 " cellence of the Christian religion ; and that since his own Great
 " Father at Toronto had at length sent a Minister of his religion
 " to teach him and his people, they received the offer with joy
 " and gladness : that they wished to live on the Manitoulin Island
 " and to have me to teach them and their children. I assured
 " them that all they had said had given me great satisfaction ;
 " that I hoped their Great Father would send them teachers of
 " his own religion, and that I would willingly and gladly go to
 " instruct them, if it should please the fathers of the Church to
 " send me. Then I explained to them some things connected

“with religion, and added a short exhortation. One of the two “Indians from Coldwater, being desired, offered up a prayer in “a very solemn and agreeable tone of voice, and in their own “language, which being ended they sung an hymn. On the “following morning, another Indian family, consisting of eight “persons, expressed their desire to become members of the “Church, and to settle with Aince and his people on the Mani-“toulin Island.” We will now return to the journal.

On Monday the 22d, having added two to the number of our men in the canoe, we proceeded towards the northern shore of the Lake. In the vicinity of the Great Manitoulin Island there are many others of much less extent, which are all covered with beautiful green woods, in which is a variety of trees and flowering shrubs. A fine limestone beach is frequently presented, on which are found curious specimens of petrified organic remains. The wind being high and contrary we were unable to proceed far, and in crossing a boisterous bay, the breakers sometimes dashed over the prow of the canoe, which however being well manned, buoyed us safely to the shore. We were obliged to spend the remainder of the day on a very stormy beach, where our tents could not be conveniently erected. On the following morning, the swelling of the water having subsided, we re-embarked as the sun appeared above the distant, dark cliffs, and having reached La Cloche, we went to see a celebrated sounding rock, from which the Island is said to have derived its appellation. It is situated at some distance from the beach, is of a sandy nature, and differs not in appearance from the rocks in its vicinity, but when struck with a hard substance it sounds like iron. The sounding rock lies on a circular plain of considerable extent, which is surrounded with pleasant groves; the surface is thinly covered with grass, except on some parts which are adorned with beautiful verdure, and decorated by blooming chives, orange lilies and a great variety of other flowers, but on many places nothing is presented but a stratum of small sharp stones. While we were viewing this beautiful island, and admiring the wild and pleasing prospects which it commands of the surrounding scenery, our attention was suddenly called to what was far more interesting to me than any thing that is to be seen at La Cloche. Several young Indians came from their encampment, which was not far distant, and welcomed us with evident expressions of pleasure. Having proceeded to their lodges we performed our morning devotions, and breakfasted on the beautiful grassy plain on which they were erected. Captain Anderson communicated the object of our excursion to Showinckejick, their chief, and our message was favourably received by him and his whole tribe. The Indians, in compliance with my desire, permitted the women and children to be present when I addressed them, though females are not usually allowed to attend their assemblies. They listened with great attention when I spoke to them about religious things, and immediately consented to attach themselves to the Church, and become Settlers at Manitoulin Island. The weather being exceedingly pleasant during the remainder of the day, we proceeded a considerable distance, and were enabled in the evening to pitch our tents in a beautiful grove on the summit of a rock, com-

manding a view of the numerous green hills with which those regions of the lake are ornamented. The residence of Mr. McBean, of the Honourable Hudson Bay Company, which is situated on the northern shore, near the place where we encamped, presents a very neat appearance, and is sheltered from the winds by a range of high rocky hills. We paid him a visit on the following morning, and were received with much civility and kindness. As we continued our course among the rocks, we saw several which appeared more interesting to us than any we had seen before. Some of them rise nearly perpendicular more than an hundred feet above the surface of the lake, while others of equal height project their frowning cliffs over the waters which surround them, and reflect their dark massy forms. We brought our canoe close under one of these vast overhanging rocks, which being composed of different substances, present a great variety of colours. At night our tents were pitched on a fine sandy beach at the extremity of a lovely bay. On the morning of the 25th we reached Messasauging before breakfast, and I had the pleasure of preaching to about fifty Indians. The place where they assembled is a sandy plain, and the small oaks and other trees, with which it is thinly covered, afforded a grateful shade. On that occasion also, the women and children were permitted to attend and occupy a place at a little distance from the men. The whole assemblage formed a circle as they reclined in order on the lawn, and conducted themselves with propriety, but notwithstanding their mild and docile behaviour, it must be admitted that, on account of their uncleanness and scanty clothing, they have a disgusting and a very miserable appearance; and the contrast between the Indians in their wild and savage state and those who have in any degree become civilized is very striking. The Indians at Messasauging seemed pleased with what was said to them; Misencee their chief, made no objections, but said they were desirous of being civilized and becoming members of the Church.

The weather was extremely hot during the day, and in the evening we encamped, as usual, on a rock. A very high wind rose in the night, and the lake being greatly agitated, the noise of the waves as they broke against the rocks around our lonely dwelling was tremendous. Notwithstanding the raging of the storm, early on the following morning we ventured to spread a part of our sail to the wind, which watted us a great distance in a very short period.

On Saturday the 27th, we arrived at the Sault St. Marie, and were received by the Rev. Wm. McMurray, (the Society's Missionary there, appointed in October, 1832,) who had been anxiously expecting us for some time, with great kindness. An assemblage of Indians, belonging to his congregation, saluted and welcomed us on our arrival with expressions of the greatest joy, and with the most apparent gratification. During the short time that we remained there I had the satisfaction of preaching several times to the Indians, and it is extremely gratifying to witness their orderly and decent behaviour while attending divine service. On one occasion, immediately after the sermon, three Christian couples, who had been married according to Indian

usage before their conversion, stood up in the congregation, and their marriages were solemnized by Mr. M'Murray.

On Sunday the 28th, we administered the Holy Communion to thirty-five persons, most of whom had been baptized and instructed by Mr. M'Murray. On that occasion he read a part of the service in the Chippewa tongue. Mrs. M'Murray, who speaks that language very fluently, was kind enough to interpret a part of my discourse to the Indians on the nature and design of the Lord's Supper. She has taken much pains in teaching them sacred music, and their singing is a very affecting and pleasing part of their worship. The congregation consisted of about one hundred and fifty persons, and Mr. M'Murray informed me that the number of Indians receiving religious instruction from him is two hundred and sixteen, many of them, however, are yet often necessarily absent from the mission. I have peculiar pleasure in being able to state, for the information of the Society, that Mr. M'Murray's missionary labours have been attended with great success. (The Mission at Sault St. Marie was opened in January, 1832, by Mr. Cameron, fixed there as catechist and school master—see his Letters above, and the Toronto Rep. of 1832.) In strictly examining some of the young Indians in the presence of Captain Anderson, who is well acquainted with their language, I was happy to find they have made rapid progress in the acquisition of Scriptural knowledge, which proves the assiduous exertions which must have been made at the Mission for their instruction and improvement. Chingua-counse, their Chief, made use of several expressions in a speech which he addressed to the assembled Indians at a Council which I attended, that will shew more clearly than any observation which I am able to make, his acquaintance with the doctrines of the Gospel, and the duties of the Christian life. "My friends," said he, "the eye of the Great Spirit is upon us, now that we are assembled here together. It is the will of that Great Being that we should receive the religion which he hath made known to us in his Word. For our sakes, and for our salvation, the Lord Jesus Christ came down from on high. The Lord is merciful, and always desirous to save us. Our sins were a heavy burden, and it was needful that he should lay down his life for us. He shed his blood to wash away our sins; without this we should be wretched here on earth. Let us consider this, and remember that miserable beings as we are, He laid down his life for us. Now my friends, this is what our ministers are teaching us, that we must look for the salvation of our souls to the Great God,—Father, Son, and Holy Spirit." After charging the Indians not to speak evil of their Clergyman, he added, "Now my friends, let us listen attentively to our minister, and then we shall be enabled to love one another, even as brothers and sisters love each other. My friends, we have been hearing ministers of different denominations, but let us not on that account be strangers to one another, but good friends. Having exhorted his brethren to overcome *the black bird* which had been singing about their ears for some time past, even as the Great God had overcome the evil spirit," he said, "and let us pray to the Almighty God of

“ Heaven to strengthen our minds that we may have power to do this.” Having before interrupted the thread of Mr. Elliot’s Journal to explain the first origin of the Settlement at Manitoulin Island, it may now be interesting to do the same with regard to this Mission at Sault St. Marie, taken from the Toronto Society’s Report for 1832, p. 15. The Committee, says the Report, are painfully aware that the present arrangements for Sault St Marie, are miserably incommensurate with its necessities. Nor are they surprised to find that such is also the opinion of a great friend to the Indian race, and an ardent supporter of every measure for their conversion, Governor Simpson, of the Hon. Hudson’s Bay Company, who, in a letter addressed to the Bishop of Quebec, dated Red River Settlement, writes as follows :—

“ *February 1st, 1832.*

“ The only field I now see open itself with a prospect of success and advantage from missionary labours, besides Red River, is the Sault St. Marie’s, which connects Lake Huron with Lake Superior. There I think it would be successful, as the country in the neighbourhood of that place has become so much exhausted in fur-bearing animals, that the natives can no longer maintain themselves by the produce of the chase ; so that very little encouragement would be required to induce them to form a village at that spot, and the long intercourse they have had with the whites, now, I think, prepares them for religious instruction. A young gentleman of the name of Cameron, a half-bred native of the country, who has been bred to the Church in Canada, and is, I understand, zealous even to enthusiasm, in the object of civilizing and converting his countrymen, has lately established himself there for those ends ; but the pittance he is paid from a Society in York (now Toronto, viz., £100 per annum in currency, see Report, 1831) is very inadequate, as that sum at least would be necessary for charitable purposes alone among the natives, till they got into the way of raising crops. Another £100 would be necessary to cover his expences in moving about from camp to camp in the neighbourhood until they become settled, and his own labours, which he cannot afford to bestow gratuitously, as his means are very slender, would, I think, be moderately paid at another £100 ; so that a Mission there cannot be expected to do much good, unless a sum of about £300 can be procured for it. I mean to recommend this Mission to the Hudson’s Bay Company, but as the situation is beyond the limits of their territory, I do not expect they will do more towards its support than offer the Clergyman and his assistants board and lodging at their Establishment there ; and as it promises to be productive of much good if properly conducted and well supported, I beg leave to recommend it to your Lordship’s support and good offices.” Mr. M’Murray’s salary for the year ending August 20th, 1834, was £120, with £37. 10s. for an Interpreter : but it does not appear from the Report that either Governor Simpson or the Hon. Hudson’s Bay Company have contributed to that good deed which they recommend to the benevolence of others ; and as the third

report contains an item of £25 for Mr. McMurray's house rent, even the board and lodging seems to have been forgotten. Mr. McMurray took charge of the Mission as Lay Teacher Oct. 19th, 1832, and was ordained in August, 1833. The accounts of his introduction, and the gradual accession of the Indians to his teaching, will be found page 8 to 12 in the third report of the Society. We will now return to Mr. Elliot's Journal.

On Tuesday the 30th, we paid a visit to Mr. Nourse, of the Hon. Hudson's Bay Company, who happened not to be at home, but Mrs. Nourse received us kindly, and we had the pleasure of seeing him the following morning. On Wednesday July 1st, I heard Mr. McMurray preach to the Indians in an impressive manner, and they were very attentive to his discourse.

On Thursday the 2nd, we left the Sault St. Marie, and Mr. Robertson, Chinguacoumbe, and other Indians, accompanied us to the Garden River, which has been represented to be a preferable site for the Mission. But so far as I am able to judge, after making enquiry and seeing both places, I think it would be inexpedient to change the situation of the establishment. The land at Garden River is not superior to that at St. Mary, and the Indians generally do not wish to reside there. At the Sault there is a considerable portion of cultivated land, but at Garden River the soil is all covered with trees, except a few acres. At the present establishment there is a good dwelling house, with other adjacent buildings, which may be purchased at a low price, while at Garden River no houses have yet been built, and building is extremely expensive in that remote part of the country.

On Friday the 3rd, the weather being fine, we proceeded by Lake George to a small island near St. Joseph's, where I had an opportunity of preaching to a band of Indians, whose Chief desired me, when at St. Mary, to pay them a visit. They informed me that they have attached themselves to the Rev. Mr. McMurray's Mission, and are willing to become Christians; and I trust, that with the Divine blessing accompanying the means which may be used for their conversion, they will soon be induced to renounce the fatal habit of drinking to excess, the grand stumbling block which at present seems to prevent them from being brought into a state of salvation.

In the morning of the following day we visited Major Raine's new Settlement on the Island of St. Joseph; the soil seems to be excellent, and log buildings are in the course of erection, but the number of Settlers is yet very small. Thence we proceeded to Drummond Island, and the wind being very unfavourable, we were obliged to pitch our tents at an earlier hour than we intended, on its limestone beach.

On Sunday the 5th, having performed divine service, and the wind being fair, we were enabled to sail to the great Manitoulin Island.

We had no wish to leave Drummond Island till the following morning, but our particular situation and circumstances rendered it necessary to proceed on that occasion. On Monday we continued our course along the north side of the island, but could not proceed far on account of a strong contrary wind.

Having reached the extremity of a long point, where two furious winds met, on each side of which is an extensive bay, we were under the necessity of landing, and erected our tents on a stony beach. While performing our evening worship we were visited with a heavy shower of rain, and began to fear that our situation would soon become very uncomfortable, but the rain did not continue long, and having slept soundly, we rose on the following morning cheerful and happy, to continue our course. Though the wind still continued high, we ventured to proceed; but Capt. Anderson and I were obliged to walk a considerable distance along the beach before we were enabled to embark. The gale increased as we pursued our stormy voyage across a spacious bay, but the wind having changed and become rather more favourable, we unfolded a small portion of the sail, and were soon wafted many miles before breakfast. The waves rose to an alarming height, but our light bark vessel, being skilfully conducted, surmounted them admirably well, and neither our persons nor our possessions sustained the least injury. The Lake having become extremely agitated, we landed at one of the Rattlesnake Islands, and remained there the rest of the day.

The island on which we pitched our tents, and others in its vicinity, are said to be infested with rattlesnakes, but we did not see any. On the 8th, we re-embarked at an early hour, and the wind being fair, we unfurled all our sail, and proceeded with great rapidity along the northern shore of the Manitoulin Island. We breakfasted at a place called Maple Point, where there are Indian Plantations; but being at some distance from the beach, and having no guide, we were unable to find them. The land there appears to be sandy, and is covered with a variety of trees, and the beach is adorned with beautiful vines and blooming shrubs.

On another part of the island we saw a well cultivated field, covered with Indian corn, on the top of a gentle eminence. The soil though not of a superior kind, being easily tilled, seemed to be very suitable for an Indian farm. The land in the interior of the island is said to be excellent. In the evening we reached the Indian settlement which we first visited on our arrival at the island, but finding that all the Indians had proceeded to Penetanguishine for their annual presents, we made as little delay as possible, and hastened our return.

On Saturday the 11th, we met a considerable number of Ottawas returning from Penetanguishine, who informed us that they, with many others of their nation, are desirous to become permanent Settlers on the Manitoulin Island. Late in the evening we arrived at a rocky island, about twenty miles from Penetanguishine. A band of Indians were encamped on the rocks, and we discovered them by hearing the cries of some of their children. When we approached them, being unable to recognize us on account of the darkness of the night, they seemed surprized and somewhat alarmed, but our Indians having hoisted a flag on the rocks, their fears subsided, and they began simultaneously to prepare fuel for our fire, and to collect small stones for pitching our tents. Arrangements being made for the night, we had some conversation with the "barbarous

people," who, like most of their brethren with whom we had intercourse "shewed us no little kindness." They informed us that they came from Lake Nippising, and were about to proceed to Penetanguishine for presents from the government. Finding they were destitute of food we gave them a little Indian corn, which they thankfully received. On the following morning I addressed them on the subject of religion, while they listened very attentively.

After considerable discussion respecting Christianity and Civilization, they informed us, that should teachers be sent to their country they would become members of the Church. A few of them however, have already attached themselves to the Roman Catholics. It is probable, that if an establishment should be formed at Lake Nippising, the Indians in the interior would resort to the Mission, which would eventually lead to their conversion and religious instruction. A young Indian from those parts repeated to Capt. Anderson a lamentable fact, which the latter has frequently stated to me, that instances have occurred of the natives of those distant solitudes being guilty of the horrid crime of killing their nearest relations, and afterwards feasting on their lifeless remains. This report is corroborated by Indians residing at Sault St. Marie, and attested by some of the gentlemen of the Honourable Hudson's Bay Company.

Having returned to Penetanguishine on the 13th, I had the pleasure early on the following morning of preaching to above eight hundred Indians, as they sat on the ground at the military establishment. On that occasion I recognized many persons whom I had previously addressed in their native wilds, who repeated their assurances that they will attend to instruction, and attach themselves to the Church. The number of Indians who accepted my offers is *three hundred and sixty nine*, and two hundred and sixty six of them have expressed their determination to settle at the Manitoulin Island. But there are many other Indians with whom I have had intercourse, and multitudes with whom no opportunities of communication have yet been afforded, who, I am persuaded, might easily be induced to avail themselves of the blessings of Christianity.

The more that is seen and heard of these wretched, but interesting wanderers of the wilderness, the more solicitude is felt for their speedy admission into the flock of Christ; and the thought ought not to be entertained, that any Churchman, who is under the influence of the benevolent spirit of our religion, *can withhold* his aid in rescuing those from destruction, for whom, as well as for himself, the Redeemer died. At a loss to account for the diversity of parties and persuasions into which the Christian world is unhappily divided, and perplexed by the various views in which religion is presented to them, but desirous to be partakers of the blessings we enjoy, these simple sojourners of the rocks are calling upon us to shew them "the way of salvation."

I need scarcely recommend them to the charitable consideration of the committee, and I hope that some effective plan may be soon devised for the promotion and accomplishment of one leading object of the society—the Conversion and Civilization of the Indians by the agency of the Church.

K

(Signed)

ADAM ELLIOT.

CONTINUATION OF MR. ELLIOT'S JOURNAL

Of his proceedings among the Emigrant Settlers in the Home District of Toronto, Upper Canada, after his return from the Indian excursion July 15th, 1835, dated October 5th, 1835.

In my last communication I had the honour to transmit a statement of my proceedings among the Indians in the months of June and July. The prospect of a new missionary establishment delights me, and I cannot sufficiently express the pleasure which I feel in reflecting on the promptitude with which his Excellency, Sir John Colborne, and the Society, have taken steps to extend to the poor benighted nations of this country "the lamp of life." I now beg leave to inform you how I have been employed since my arrival again at the Emigrant Settlement.

On Wednesday July 15th, I returned to Coldwater, and read prayers and preached there on the following Sunday to a few people at the house of Capt. Anderson. Thence I proceeded on the 23rd to the township of Flos, and visited a sick person in that neighbourhood the next morning, who died soon after. I was happy to find his conversation on religious subjects satisfactory, and his opinions Scriptural, and it was affecting to hear him solemnly declare before those who were present, that he looked for salvation only through the merits and mercy of Jesus Christ. I reminded him of the necessity of a renewal of heart by the influence of the Holy Spirit, in order to be made meet to be partakers of the inheritance of the Saints in light, and endeavoured to encourage him to pray. Afterwards I read to him some of the prayers in the office for the visitation of the sick, in which he appeared heartily and devoutly to join.

On Sunday the 26th, I read prayers and preached in Medonte and Vespra to very attentive assemblages of people. As I journeyed the next day to Barrie, in the latter township, I had the pleasure of inspecting the neat frame Church formerly mentioned as building under the superintendence of Captain O'Brien, and which I have been since informed is now finished. The site is admirable, being on the side of a hill, which rises gradually from the beach, and commanding a pleasing prospect of Kempenfeldt Bay, and the vast surrounding woods. In passing through Innisfil on the 27th, I was prevented from proceeding so far as I wished by heavy showers of rain, but had an opportunity of addressing a few persons at the house where I lodged, on the subject of religion. The next day I reached Tecumseth, and preached at a small school house on the evening of the 31st. There were about thirty persons present.

On Sunday August 2nd, I had the pleasure of performing divine service and preaching in the new Church which has been lately erected in the township of Tecumseth. Much work yet remains to be done before it be completed. About two hundred people attended, and six children were baptized. In the afternoon I rode seven miles, and read prayers and preached in West Gwillimbury, after which I baptized a child. The frame of a Church has at length been raised in that township. The next day I arrived in Toronto, and proceeded thence on the Friday following to Scarborough. Previous information being as widely circulated as so short a period would permit, I officiated twice

in that township on Sunday the 9th to a numerous and attentive concourse of people, and baptized four children. On the evening of the following day I again performed divine service at the same place, and the congregation was also large on that occasion. The next Sunday after, about two hundred people attended divine service, and twelve received the Holy Communion. On Monday the 17th I returned to Toronto, and proceeded thence again on the 22d to the township of Pickering, and on Sunday the 23rd I officiated in Whitby, the adjoining township, to a very attentive congregation of about two hundred persons. Having then travelled to the rear Settlements of Pickering, I visited some of the members of the Church, and made an appointment to preach in that neighbourhood. In the evening of the following day I explained a portion of Scripture to a few persons in the seventh concession of Whitby, and on my return to Pickering, I read prayers, preached, and lectured on the liturgy to about thirty people. On Saturday the 29th, I proceeded to the township of Darlington, and was rather disappointed on my arrival to find that notice of my intention to perform divine service had not been so generally given as I expected. I officiated twice on the following day at Bowmanville, and baptized a child; and though the weather was wet and disagreeable, it did not prevent a considerable concourse of people from assembling on the occasion. The weather becoming more favourable the next morning, I was enabled to visit some of the members of the Church, and also to inspect two new Churches which have been lately erected in that neighbourhood, but at that time they were very far from being completed. They are both frame buildings; the one which the inhabitants of Darlington have raised stands at the village of Bowmanville, and the other, which Mr. Wilmot is building, is situated in the township of Clarke, near the line between it and Darlington. The sites of both Churches are excellent, and only about four miles apart.

On Tuesday Sept. 1st, I proceeded again to the seventh concession of Whitby, to baptize a child. The next morning I visited a family of Episcopalians as they were reaping in a field, and had some very interesting, and I trust edifying conversation with them concerning Christ and his Church. I was also favoured in the evening with an opportunity of lecturing on a passage of scripture for the information of a few very attentive people. On the 4th I read prayers and preached at night in a school on the eighth concession of the same township, about forty persons being present. In the evening of the 5th having reached the sixth concession, I officiated and preached to about thirty people.

On the morning of Sunday the 6th I performed divine service in the most central part of the township—a very large congregation was expected to assemble, but heavy and incessant rain prevented many from attending. A considerable number however were present, and five members of the Church received the Holy Communion. The Episcopalians in that neighbourhood are erecting a log building to assemble in for the purposes of divine service. In the evening of the same day, having previously made an engagement to do so, I preached in the sixth concession of

Pickering. The people informed me that they did not expect me on account of the rain, but were very agreeably disappointed. On my arrival a pious and friendly young man immediately gave notice to the people in the neighbourhood, and a considerable congregation of Episcopalians met at the house of Mr. Little, to whom after reading the prayers and making some observations on the liturgy, I preached on justification by faith in Jesus Christ. On Monday the 7th, being desired, I rode several miles in the morning to visit a sick person, to whom, with three others, I administered the Holy Communion.

The next day I proceeded again to Scarborough, where I explained a portion of Scripture to a few persons in the evening, and on the following day I passed through the townships of York and Etobicoke to the Gore of Toronto, thence I continued my journey the next day to the second concession of the township of Toronto.

On the evening of Friday the 11th, I read prayers, preached, and baptized nine children in that neighbourhood, about eighty persons were present. The next day, accompanied by Mr. Aikins, I returned to the Gore of Toronto through a very heavy rain, on account of which the people could not meet in the evening for divine service, as they intended. A few persons however assembled at the house where I lodged, to whom I addressed a short lecture. Though the weather was cloudy and disagreeable on the morning of Sunday the 13th, the little log house was filled with attentive people. Having read prayers and preached to them in the afternoon, I rode about five miles over a very wet road, and read prayers and preached to a very numerous and devout assemblage of Episcopalians. Upon that occasion I was requested to baptize a child, who had been carried by her parents many miles walking on foot through the woods. The next morning I rode a considerable distance, and administered the Sacrament of the Lord's Supper to a pious member of the Church, then confined to his room, and two other persons communicated with him.

On Tuesday the 15th, I returned to Toronto and visited the Bishop, and preached in the evening of the 17th to a very attentive congregation at a house in Etobicoke, remote from Dr. Phillip's Churches in that township. The following Sunday the weather was very unfavourable, but did not hinder above a hundred people assembling at the Gore of Toronto. On that occasion I baptized two children and administered the Holy Communion to twenty three persons. In the afternoon I rode several miles, and four members of the Church were kind enough to accompany me. Though copious showers of rain fell almost incessantly during the day, which rendered the travelling very uncomfortable, I found a respectable assemblage of people on arriving at the appointed place of meeting, to whom having read the prayers I preached, and afterwards baptized a child. In the evening of the 23rd, I again officiated in the same neighbourhood, and about sixty people attended.

On the 24th and 25th I proceeded through Chinguacousy and Caledon to the township of Mono, and found travelling become exceedingly disagreeable, on account of the extreme coldness of

the weather, and the wetness of the roads. The day after my arrival I visited some of the members of the Church in Mono, and among them a sick person with whom I conversed and prayed. A wet morning prevented many persons from attending divine service on Sunday the 27th, but a considerable congregation assembled in the new Church, which is yet so open and incomplete, that it afforded us but a poor shelter from the cold wind and rain; notwithstanding these discouraging circumstances, eight children were presented for baptism.

Early on the following morning, accompanied by Mr. McMannis, a member of the Church, I proceeded in a northern direction, about thirteen miles, to the township of Mulmur. The roughness of the road, a sharp north wind, and occasional showers of sleet, rendered our journey very unpleasant. These things, however, did not hinder a crowd of Episcopalians meeting at the house of Mr. Little, and sixteen children were baptized. On that occasion there were persons present from many different townships. In that part of the country I heard a very favourable report of a Mr. Bromley, from England, who occasionally read prayers in Mulmur and other adjacent townships during the summer months. I have not the honour of being acquainted with him, but several persons informed me that he gave very valuable instruction and advice to the people, and especially to the Episcopalians. After the services of the day were performed, I visited an Indian encampment in the woods, not far from the place where I preached. The inmates were not destitute of food, but they were altogether ignorant of christianity, and miserable in a moral point of view. I had very little conversation with them as no interpreter could be found, but had no sooner entered their lodge than even the children recognized me with evident expressions of pleasure, as the minister who met them and preached to them at Penetanguishine.

On the following morning every thing wore a wintry, but an interesting aspect. The ground was covered with snow, and the variegated woods, not yet quite stripped of their summer leaves, could scarcely sustain the white load which had fallen upon them during the night. Having now returned to Mono, I again officiated and preached in the new Church on the 30th to a few people, and two children were baptized.

Township of Toronto, Nov. 2nd, 1835.

What I have now to communicate forms the conclusion of the simple statement of my proceedings, which has been regularly transmitted during a period of about three years, which I have had the honour to employ in the society's service.

Travelling in the woods has lately become exceeding difficult and disagreeable, owing to the rainy weather and the badness of the roads. I feel no disposition, however, to complain, but rather to be thankful to the giver of all good for the continuation of my health, and for being enabled to attend to the duties of my office. I have been greatly cheered and encouraged by the cordial kindness and assistance which I have received from the Settlers, even in the remotest and wildest regions of the wilderness which I have visited.

I have the satisfaction to inform you that divine service has been generally attended, though the people have had no other place to assemble in than a barn built of logs, which is at any time ill adapted for the decent performance of sacred duties, and extremely uncomfortable in cold and stormy weather.

On Thursday Oct. 1st, I rode a considerable distance under a very heavy rain, and officiated at the house of Mrs. Carson, in the township of Mono, who is a pious member of the Church, and has been confined above a year to her bed by sickness. Notwithstanding the rain, the little log barn was soon filled with the neighbours of the sick person, and nine of them received the Holy Communion with her. I also read the prayers and preached on that occasion. In the evening I proceeded to Mr. Ketchum's in the said township, and read prayers and preached on the following day to twenty people. Here being particularly requested, I administered the Sacrament of the Lord's Supper to three persons, and two children were baptized. Mr. Ketchum's exertions in promoting the religious instruction of the young in the remote settlements where he resides, are highly commendable. He has formed several Sunday Schools, and instructed above a hundred persons in the Church catechism. Nor are his benevolent efforts confined to the Episcopalians, to whom he is more particularly attached, but he gives religious information, and makes presents of the best of books to all denominations within his reach.

On Sunday the 4th, I proceeded to Caledon, over a very swampy road, and I found a large and attentive crowd of Church-people assembled in a barn. I read prayers, made observations on the liturgy, and preached to them, after which eight children were baptized, and seventeen persons received the Sacrament of the Lord's Supper. Notwithstanding our uncomfortable circumstances, these solemn services were attended to by the congregation with much seeming seriousness and devotion, and I trust not without the divine blessing. I returned in the evening to Mono, and proceeded thence on Wednesday the 7th to Albion, visited some of the inhabitants, and addressed a short religious lecture to a few people who assembled in the evening. Notice having been widely circulated, a numerous congregation was gathered together on Mr. Sterne's "thrashing floor" on Sunday the 11th, to whom I read prayers, lectured on the Lord's Supper, preached on Salvation by Grace, and administered the Holy Sacrament of Baptism to six persons.

The next day I had considerable difficulty in proceeding from Albion to the township of Tecumseth through the woods, on account of the roughness, wetness, and obscurity of the road; but the same observation may be made with respect to many others of the new settlements through which I had to travel. Having remained a few days in Tecumseth, and preached thrice in that township, and once in West Gwillimbury, the township adjoining, I returned again to Albion. On Saturday the 23rd, I visited a sick person in that neighbourhood, to whom, with three others, I administered the Holy Communion.

On the following day, which was Sunday, I performed divine service and preached to about two hundred people. Twenty-five

persons received the Sacrament of the Lord's Supper, and two children were baptized. I proceeded the next morning to another part of the same township, and having read the prayers, and explained a part of the Church service, I preached to a numerous and devout congregation. On this occasion I administered the Sacrament of Baptism to six persons. On Tuesday the 27th I returned to the township of Toronto, and officiated here on the evening of Friday the 30th. The weather being fine, the congregation was numerous, and one child was baptized.

I beg leave now to observe in conclusion, for the information of the society, that a continual intercourse with the people in the circuit of my missionary services, enables me to repeat my opinion with increased confidence, that the Church in this country has not merely been misrepresented by persons of different parties and persuasions, respecting her influence and extent, but also that the number of her members and adherents has been greatly underrated by Episcopalians themselves. I have no hesitation whatever in stating, that so far as my observation goes, and it has extended pretty far now, the ministrations of the Church are very acceptable, and earnestly longed for by the people of this country. Her members evince the highest respect for her ministry, and express in the strongest terms, the most ardent wishes that they could have, *not the occasional only*, but the regular celebration of her affecting services in their respective settlements. I have over and over heard them observe, with the deepest regret, that though they belong to the established Church of the empire, they are the most neglected and destitute denomination of Christians in this flourishing country. They are indeed at present an unhappy, neglected, and scattered flock. May He whose never failing providence ordereth all things, both in heaven and earth, be pleased to send forth pastors, "to seek for his sheep that are dispersed abroad that they may be saved through Christ for ever."

ADAM ELLIOT.

His Excellency the Lieutenant Governor caused an application to be made to the Bishop of Quebec, which his Lordship communicated to the society, assuring them that if the society should deem it expedient to nominate the Rev. Adam Elliot to the Indian establishment at the Great Manitoulin Island (an account of which has been previously given in this correspondence,) his Excellency would take immediate measures for gathering together the scattered tribes on the northern shore of Lake Huron, and placing them under the immediate superintendance of Capt. Anderson, who will zealously prosecute the plans which have been suggested for their religious improvement and civilization.

The society therefore came to the resolution,

"That they are prepared (though not without sincere regret for the loss of his valuable services in a field of duty which he has filled so entirely to their satisfaction) to relinquish the services of Mr. Elliot as Travelling Missionary to the Home District, in order to his appointment as Resident Missionary at the Great Manitoulin Island."

And 3rd. "That in case such appointment takes place, they will pay towards his salary the sum of £75 currency per annum."

In pledging themselves so largely to the support of Mr. Elliot in his new capacity, while at the same time they remain chargeable with the necessary provision for the Travelling Missionary who must be appointed to his place in the Home District, the committee observe that they did not feel themselves warranted by the existing condition of the society's funds and present engagements, but if their duty to God and their fellow creatures was to be considered, if the affecting condition of the poor heathens was a matter worthy of regard—they could not see how they could have adopted any other course without an injurious distrust in "that arm which cannot be shortened," and want of confidence in the liberal and enlightened body for whom they act, and by whom they consider themselves delegated to prosecute the designs of the society, without always calculating closely the existing amount of subscriptions, provided the occasion presenting itself was worthy of an increased expenditure.

Under these circumstances they throw themselves and the cause upon the Christian benevolence of their friends in Canada, and in the mother country, with a firm conviction that the society will be supported in this zealous performance of the sacred duty which devolves upon it; for it must be remembered that it is a reproach to a Christian community to have long co-existed with heathenism, and to have grown old in the very heart of superstition—the Christian should glory in being the *dispenser* as well as the "*keeper* of the Oracles of God."

"Freely ye have received—freely give."

His duty is to *impart* the faith—as well as to *guard* it—and to preach the gospel which he has received to every creature.

"Go ye into all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you?"

"And lo! I am with you alway, even unto the end of the world. Matthew xxviii. 19—20.

See Isaiah lii. Ezekiel xxxvi. 8—38. Acts viii. 26—40.

The society to whom these interesting documents were addressed is designated "The Society for Converting and Civilizing the Indians, and Propagating the Gospel among the destitute Emigrant Settlers in Upper Canada." It was established at Toronto, the capital of Upper Canada, under the presidency of the Hon. and Right Rev. Charles James Stewart, Lord Bishop of Quebec, and with the patronage of Sir John Colborne, then Lieutenant-Governor of the Province, in 1830, and has zealously followed up its object ever since.

MR. M'MURRAY'S INDIAN MISSION.

Almost every institution aiming at the improvement of the social and religious condition of mankind, has commenced its career under some disadvantages, having been, in general, sustained by the extraordinary exertions of a few original projectors, till experimental evidence of its usefulness awakened a general interest, and procured a more extended support. If the society, whose proceedings during the last and *fourth* year of its existence are now under review, has had its share of such disadvantages, it may hope to experience their removal by the operation of similar causes. Certainly, every succeeding year demonstrates more forcibly the importance and practicability of its designs, and proofs have been furnished of the increasing interest taken by the public in their successful prosecution. The zeal and activity of the two missionaries employed by the society have overcome, under the divine blessing, most of the difficulties which their respective spheres of exertion at first presented, as will appear from a perusal of the subjoined accounts of their proceedings, to which particular attention is invited. Every additional impulse to a movement auspiciously begun is of essential service in all cases, and will, it is hoped, be opportunely given in this instance to carry forward the labours of the society among the Indians at the Sault St. Marie, and the destitute Settlers and Indians of the Home District, and other districts of the Province generally. Of these two classes of persons the Committee are at a loss to say which prefers the strongest claims to consideration; they earnestly recommend the religious destitution of both to the sympathy of the Christian community. Perhaps the motives to Christian benevolence were never better understood, and never more widely acted upon than at the present moment; but the Committee are so forcibly struck by the following view of the remarkable revolution that has been effected within the last thirty years, in the sentiments of Christians on the subject of diffusing their religion, that they venture to introduce it here:—

“The founder of Christianity left with his disciples the unlimited injunction to go forth into all the world, and to preach the gospel to every creature.”* This command, corroborated by others of equivalent import, and enforced by the very nature of the Christian doctrine, and by the spirit of Christian charity, is now understood and acknowledged in a manner that is new to the Church, to be of universal obligation: so that no Christian, how obscure soever may be his station, or small his talents, or limited his means, can be held to be altogether excused from the duty of fulfilling, in some way, the last mandate of his Lord. Thus understood, this command makes *every believer* a preacher and a missionary, or at least obliges him to see to it, so far as his ability extends, that the labours of diffusive evangelization are actually performed *by a substitute*.

“Before the commencement of the recent missionary efforts, there had been missions to the Heathen; but these, if carried on with any thing more than a perfunctory assiduity, were anomalous to the general feeling of Christians, and rested on

* Matt. xxviii.

the exemplary zeal of individuals. But the modern missions are maintained, neither by the zeal of the few, nor by the *mere zeal* of the many ; but rather by the deep-seated impulsive power of a grave and irresistible conviction, (pressing on the conscience even of the inert, and the selfish, and much more on the hearts of the fervent and devoted :) that a Christian has no more liberty to withhold his aid and service from these evangelizing associations, than he has to abandon the duties of common life ; and that for a man to profess hope in Christ, and to deny what he might spare to promote the diffusion of the gospel, is the most egregious of all practical solecisms.*

The Committee proceed to submit a concise statement of what has been doing at the Sault St. Marie, during the past year, collected from the correspondence of the Rev. Wm. M'Murray :

DECEMBER 14, 1833.—Mr. M'Murray writes the Committee, that owing to the prevalence of the measles among the Indians, he had been unable to open his school till the beginning of November, and that the attendance then given was but thin. He complains of the children being too often and too long separated from him, to retain any serious impressions which may have been made upon them ; but anticipates the removal of this evil by the domestication of their parents, which is now in progress. He received at this time two invitations from numerous bodies of Indians at the Michipicoton and Pie, two posts of the Hon. Hudson's Bay Company, the first distant about 140, the second about 240 miles from the Sault St. Marie, both on Lake Superior. Two Indian youths, one the son of a chief, applied to him to be sent in the spring to each of the above-mentioned places. Mr. M'Murray thinks they might, if indulged in their wish, be the means of doing much good, and opening the way for some more useful person hereafter. In this letter he adds, "many of the Indians, both old and young, are beginning to think very seriously of religion," and announces that the principal chief, together with two of his daughters, had actually abandoned idolatry ; seven persons had received baptism at his hands, more, indeed, had offered themselves, but before admitting them, the missionary took time to ascertain the soundness and sincerity of their belief. "Our meetings have been very regularly and numerously attended,—two take place every Sabbath, and one on Thursday. Mrs. M'Murray assembles the females on Friday evening, when singing is attended to, as part of their religious instruction."

The scholars in attendance are stated to be from twenty to twenty-five, not half the number that attend in summer : their improvement is rapid ; but the Missionary complains that his attention to the business of the school interferes with more important duties. A translation into Chippewa, of the catechism and part of the common prayer of the Church, completed by himself, and printed by direction of the committee, has been forwarded to him for the use of the scholars and the Mission generally.

JANUARY 3, 1834.—In a letter of this date, he speaks encouragingly of the progress he was making amongst the Indians,

* Natural History of Enthusiasm, p. 258.—New York, 1834.

and contrasted the pious, sober manner in which the Christian converts at the Sault spent the first day of the New Year, with the riotous intoxication of the rest. The state of these last he represents to be truly pitiable.

FEBRUARY 4.—Mr. M'Murray announces the baptism of seven individuals belonging to the family of the chief of the place, "who had all given sufficient evidence of preparation." The school was broken up by the sugar season. In this letter he writes:—"The old chief is a sincere convert; the traders on the opposite side have endeavoured to seduce him to drink. On one occasion he told them,—'When I wanted it, you would not give it me—now I do not want it, you try to force it upon me; drink it yourselves.'" Reformation in this respect is not confined to the chief. He subjoins—"My room is filled with Indians who are taking their leave of me to go to their hunting grounds. I wish you could see them; you would be pleased with the great alteration that has taken place in their deportment. I continue to be on very friendly terms with them all, and in return, they seem much attached to me, which is encouraging."

Mr. M'Murray having represented some premises, situate on the banks of the River St. Mary, and the property of E. O. Ermatinger, Esq. of Montreal, to be in every respect convenient and desirable as the site of the Mission entrusted to his care, the Committee successfully negociated with that gentleman for the present occupation of them at a fixed rent. Through the liberal assistance of the Government, hopes are entertained of the property becoming permanently vested in the Society. Mr. M'Murray describes the landed property to be four acres wide in front, on the river, from which, to the hill, are thirty acres. "We could not place the Indians below the hill; there is no wood; the land is rather low and wet, and not a sufficiency. Beyond the hill or rise, the land is excellent; hard wood and fine soil; a southern aspect, and sheltered from the northern winds. This is the place where the Indians wish their village to be, a choice in which I concur." In a postscript he says: "There are six or seven *old widows* here, who wish to join us; two of them have already done so: could you devise any plan by which they could get some yearly support? Some have children, and others grand-children: a small sum annually would not only be an assistance, but a charity; for they are truly poor and needy. I have given them many presents of provisions, but my means are so small, I can but ill afford it."

MAY 2.—The Committee not being satisfied of the competency of the two Indians desirous to be sent as Christian Instructors to their brethren of the Michipicoton and the Pic, had not encouraged their proposal. To this, Mr. M'Murray adverts—"As regards sending the two young men to Lake Superior, I leave it entirely to the Committee; yet, I cannot give up the idea of their usefulness there. I proposed it, not for the purpose of forming regular establishments there at present, but merely to prepare the minds of the Indians for such, at a future period." He undertakes to procure persons to bring the land, attached to the Mission, again under cultivation; and applies for a further grant of money to erect, besides a school-

housc, a sufficient number of huts for the accommodation of twenty families. "In reply to his Excellency's enquiry, (after his progress in the Chippewa language,) be pleased to say that I am doing as well as I could expect, for the time I have been here; I can make myself understood in common conversation. The Indians assure me I advance rapidly; but the difficulty exceeds my calculation. As so much care is required in instructing ignorant and illiterate persons, I am not desirous of attempting to converse with them upon religious subjects, otherwise than through an interpreter, until I shall have better mastered the language."

On the 30th April, Mr. M'Murray moved into the Mansion-house, which, with other out-buildings, the Society now rents of Mr. Ermatinger. Since the date of his last letter, he had "baptized an Indian widow, seventy years of age, who had long kept back, for fear of not being properly prepared for so solemn an ordinance." Four persons in the families of two American officers, at Fort Brady, had also received baptism at his hands. Again, he asks,—“Can any thing be done in behalf of the *poor Widows?*”

MAY 3.—When recommended by the committee to try whether his interpreter might not be useful to him in the capacity of school master, Mr. M'M. replied—“That leaving his qualifications out of the question, the Indians would never submit to be taught by him—their reason being, that he was an Indian like themselves.” Here again, in alluding to the efforts made by other Christian societies, for the conversion of the Indians beyond the Sault, on Lake Superior, he regrets the existence of obstacles to the society's sending *native speakers* into the same field, and adds—“Incalculable good might be done in these northern regions, were the attention of the Christian world once engaged in behalf of the benighted inhabitants. There is work, I might safely say, for a *hundred* Missionaries.”

JUNE 24.—In a letter of this date, Mr. M'M. states that most of the Indians belonging to the Sault, had good gardens, and were likely to gather a great deal of useful produce for their families.

JULY 7.—“Our potatoes look very well, and as the weather be favourable we shall have a sufficiency for use, and for seed next spring. Yesterday I baptized three persons, two adults and an infant child of one of the Hon. Hudson's Bay Company's clerks.”

AUGUST 28.—Mr. M'M. writes—“The number of Indians at this place during the summer has been very unusual, chiefly from the head waters of Lake Superior, Leech and Sandy Lakes, who, from their constant visits, have taken up a great deal of my time. I re-opened the school in the beginning of June, but where the master's attention is so often called off to other more important parts of his duty, the business of instruction must necessarily be much imp. ded. My regret at the interruption was the greater, as the number of scholars in attendance was considerable.” (However, the committee might desire to be able to remit their Missionary altogether from the superintendence of the school to the higher functions of the ministry, for which the demand has become

so great, they could not venture, with funds so small, to incur the expence of any new appointment. But they are happy to add, that when their necessities were made known to his Excellency the Lieutenant-Governor, he was pleased to say, that for the present at least, he would see that they were supplied. It is hoped a schoolmaster will soon be on his way to Mr. M'Murray's relief.) He continues—"Scarcely a day passes, but the greater part of it I am confined to my room; no sooner have I finished with one band (of Indians), than another comes in to converse with me. The disagreeable smell of the weed which they chew with their tobacco produces in strangers a severe and incessant head-ache, from which I have been by no means exempted. It is impossible to escape from an Indian who desires your notice and conversation. He comes at all hours, ignorant of their relative convenience or inconvenience. The plainest intimations fail to make him sensible of intrusion. I have, therefore, no other remedy than to sit still during the greater part of these interminable interviews, and exercise the necessary patience." In order to meet the exigencies of this period, he increased his services on Sunday to three, and the weekly services to two; the numbers usually attending them varied from one hundred and fifty to two hundred persons, all Indians.

After mentioning the admission at this time of *six* persons, by baptism, into the Church, he says:—"Many more are thinking seriously, and incline to follow the example of their brethren, all of whom remain steadfast in the faith, in no instance, whatever, reverting to their former practices. They hold religious meetings among themselves, on such days as they do not attend me. As might be expected from the nature of our holy religion, the new convert soon becomes warmly interested for his benighted brethren; and his anxiety on this account will be no matter of surprise to those whose birth and education have been Christian." "Our harvest bids fair to be abundant; our crop of hay has been heavy, and the proceeds of the farm would be very considerable, if we had a proper person to take charge of it. Our pastures are excellent, and a small stock of cattle would enable us to raise our own supplies."

In allusion to the labours of the Society's Travelling Missionary, as detailed in the third report, Mr. M.M. says—"I am happy to find that Mr. Elliot has succeeded so well, and trust that his efforts will be as prosperous every ensuing year. It will be readily perceived that of the two missionaries employed by the society he must take the lead. Whilst I am addressing an unenlightened, uncivilized people, through the difficult medium of a foreign language, his pains are bestowed on the civilized and enlightened, who have the word direct from his mouth, in their own vernacular tongue. I shall, however, do my best to labour faithfully, and my whole study will be to win souls to Christ." "About six weeks ago, four Christian Indians, members of my congregation, asked my leave to visit their brethren at Michipicoton, on Lake Superior, for the purpose of speaking to them on religion; at the same time, requesting to be supplied with a small quantity of provisions for the journey. As I considered the objections of the Committee to apply only to the

permanent engagement of such services, I acquiesced in their proposal, and furnished them with provisions to and from Michipicoton, at the expence of six dollars. I trust the sanction of the Committee will not be withheld to this step, which I considered it my duty to take. On the arrival at Michipicoton, Geo. Keith, Esq., Chief Aetor of the Hon. H. B. Co. stationed at that place, wrote to me thus :—‘ I have only time to inform you that I duly received your favour, per Augustus and his companions, some few days since, and that they appear contented with their reception and professional prospects.’ By their return home the same gentleman wrote—‘ Your young men are speaking of taking their departure at no distant date. I am really amazed at the knowledge they have acquired of Christianity. They have behaved in every respect with the greatest propriety, and I am persuaded the seed they have sown will bring forth fruit to repentance and reformation.’ I will not trouble the Committee, adds Mr. M’Murray, with any remarks of my own, regarding their visit, but will let the extracts from this gentleman’s letters speak in their behalf :—‘ I cannot, however, forbear saying, that the circumstance is peculiarly gratifying to me, and operates to spur me on to greater exertions. They report that their brethren at Michipicoton were most anxious to hear the word of life, and solicited them, at their departure, to request leave of their minister for one of them to come and remain as their teacher.’ The ‘door’ has thus been ‘opened’ for future labourers to ‘enter in.’ Aware that in the present state of the Society’s finances, the appointment of new Missionaries is not to be expected, yet I do not despair of seeing them appointed. God, who is ‘willing that none should perish,’ is also able to send the means of salvation to these sequestered tribes, and in His own good time will all his purposes be accomplished.”

In a letter of a subsequent date he says—“ The Indians have nearly all removed from us, and are gone to their winter haunts for a short time. They declare they will absent themselves no more in this way hereafter. I am much pleased with their punctual attendance upon, and devout behaviour at, religious worship, as well as their general conduct during last summer. I entertain the hope that their confidence is completely gained. For myself, I feel lastingly attached to them, and have reason to believe that the attachment is reciprocal. Our prospects brighten daily, and justify my belief, that with the continuance of the Divine blessing, the success of the mission is now placed beyond all doubt.”

From the above extracts it appears that, with his hitherto imperfect opportunities, Mr. M’Murray has succeeded in gaining the affections of the people to whom he was sent, and a willing audience to the message which he carried. By the liberality of the Lieut.-Governor,* a school-house is now erecting for the use of the mission, and the appointment of a school-master in contemplation. Houses are also building for the accommodation of at least twenty Indian families. With the possession of these additional advantages, the Missionary’s means of usefulness must be greatly encreased. During the past year he has been made

* Sir J. Colborne.

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the instrument of converting and baptizing *thirty-eight* persons, the greater part *Indians*; and it is by no means a circumstance of the least interest connected with the mission at the Sault St. Marie, that it promises, at some future period, to be the centre from which the light of Divine Truth will radiate to all the Heathen tribes of that remote region; to a portion of whom, *native speakers*, proceeding from the mission at the Sault, have already carried such a knowledge of Christianity, by no means inconsiderable, as they had themselves acquired under its instruction.

THE SPEECH

Of a principal Chief of the Ogibway or Chippewa Nation, named Chinguacose, in their behalf, on hearing the Address read from the Society for Converting and Civilizing the Indians, published at Toronto, 1830.

MY FATHERS,*—We, the Indians of the Ogibway Nation, residing at the Sault St. Marie, are thankful to you for your kind offers, for endeavouring to settle and civilize us, but we think that our lands here are so poor, that even if we were to settle upon them, and endeavour to follow the pursuits of agriculture, they would not yield us a sufficiency to support us.

MY FATHER,†—For the last three summers we have heard with great satisfaction your kind offers in promising to build houses for us to dwell in, and in sending us a teacher to instruct us and our young men, together with our young children, and we feel very thankful to you for the same, for we are very poor at present. Formerly our lands had enough of game and other animals for us to subsist upon, but at present we cannot procure enough from them to support us.

MY FATHERS,—We have ears to hear with, and hearts to give us sense: why should we not hear and receive your teacher, and your other kind offers towards our civilization?

MY FATHERS,—Pay particular attention to what I am going to say: at present we are like as many wild animals in the woods, we have no place to shelter us from the bad storms, but where night finds us, there we are compelled to remain.

MY FATHER,—I give my hand with a good heart, and all around me do the same, to our Great Father the King, to the Governor of Quebec, and likewise to the Governor at York, and we all feel glad to hear that they wish us well, and the offers which they have made, not only to us, but to our children. When a child is uneasy or dissatisfied in a lodge, we give it something to please it, but we are not like it. We have heard for the last four years that houses were to be built for us, but we do not even see them begun; but we have ears to hear with, and hearts to understand. If we should see the buildings up, it would satisfy us, together with our young men, and then we would attend to the pursuits of agriculture, and settle upon our lands. When once we see the buildings erected, there is no doubt but that we shall remain stationary and occupy them.

* Addressed to the Society.

† Addressed to Mr. M'Murray the Missionary, as representing Sir J. Colborne.

Look, my Fathers, what you white people do, it is you who bring the liquors into this country, for we are not able to make them ourselves. We should never have known what liquors were if you had not brought them to us—neither myself, nor my forefathers, knew how to make them; and when the whites knew that it would be injurious to the Indians, they should have lett it behind. Next spring, we shall look for the Government to build the houses for us, together with a meeting house and a school house, and we are now, and shall then be willing to be instructed in the principles of the Christian Religion.

MY FATHER,—We hope you will not forget us, but give us also wherewith to cultivate our lands, and thus endeavour to procure a living for ourselves, as we have nothing of ourselves.

It is not the first time we have asked for these things, we ask Capt. Anderson, at Penetanguishine, every summer for them, but we cannot tell whether he makes known our wants to our Father at York or not. I do not fear for myself alone, but for all the other Chiefs around me, and the whole nation. I suppose our Father thinks we are like children, always sitting and warming ourselves at the fire, and also thinks we are such, as regards rum; but it is not so with us, for during the winter we live upon meat and fish, and any other game we may chance to get in the woods: but when we see the white people in the spring, they offer us a glass, and we take it.

MY FATHER,—There are a great many old women amongst us, who are not able to go down to Penetanguishine for their presents, and we should like to know if their relations who go down could not draw them for them; we would also like to know if the presents could not be given out here, instead of our going down for them.

We all give our hands, with good hearts, to our kind Father at York, and we hope the promises we have heretofore heard will be performed.

MY FATHER, I am done.

(A true Copy,)

Oct. 30th, 1832.

WILLIAM M'MURRAY.

Shinguacose (with seven of his family) was baptized, Jan. 19th, 1834, and sixteen more followed his example before the close of November.

SECOND SPEECH OF SHINGUACOSE,

Upon hearing that a School-house was to be erected, at the same time thanking his Great Father for the same, and for sending a Minister (The Rev. Wm. M'Murray) amongst them.

MY FATHER,—I send you my compliments, I thank you very much, in the behalf of my nation, for sending a Teacher amongst us, for the purpose of instructing us and our children in the Christian Religion. I have often heard him speak, and like him and what he says very much. I shall keep what the good Teacher you sent amongst us tells, in my heart.

MY FATHER,—I love the Teacher whom you have sent here with my whole heart, and am now ready, and will attend to the good things he tells us about the Great Spirit, and attend to his

religion, and no other. When I see the houses and school house erected, I will send all my children, and all my young men, and all our sisters, to be instructed by our kind Teacher.

MY FATHER,—I have long seen that you have furnished us with clothing and other necessaries, but now I see that you intend doing even more for us—that is, to try to make us happy in mind, which makes my heart feel very glad.

MY FATHER,—I have long ago heard other preachers, and who persuaded me to join their religion, but now I will shut my ears against them, and attend only to the Preacher you have sent us. I will attend and open my ears to hear him, and will attend to the religion to which you yourself belong, and no other. I will now open my eyes and lift up my heart to heaven, pray to the Great Spirit, as our Teacher has directed me, and pray to Him to assist him.

MY FATHER,—I am now a good friend to the Teacher you sent us, and I love him in my heart every day more and more. I now command the young men, and all our sisters too, and I will make them attend to what our Teacher tells them, which they are willing to do themselves. I was glad when I heard about houses for us long ago, and hope our Great Father will keep us in mind.

I thank my Great Father for the assurance he has given us to assist us as far as he can.

MY FATHER,—I am done, and may the Great Spirit bless you always.

(A true Copy.)

WILLIAM M'MURRAY.

Feb. 10th, 1833.

INDIAN MISSION AT SAULT ST. MARIE.

Journal of the Rev. Wm. M'Murray, at Sault St. Marie, dated July 22nd, 1835.

It is with great satisfaction that I am able to assure the Committee, that the good work which I have in hand is progressing, and that my ministrations have been, and continue to be, attended with much deeper interest than before.

The following report will give a concise statement of my labours since I had last the pleasure of addressing you.

Owing to the distance the Indians were removed from the mission during the hunting season, our services for the month of April, and the greater part of May, were confined to one each Sunday. This great impediment will, I think, be removed by drawing the attention of the Indian to the cultivation of the soil, a period which every well-wisher to their tribes cannot fail to look forward to with the greatest interest.

Sunday, May 3rd.—According to a previous arrangement, I proceeded to a river distant about nine miles from this place (See Acts xvi. 13,) for the purpose of preaching to the Indians. When I arrived at their lodges, I found every thing in readiness, and my arrival anxiously looked for by a considerable number

of them, although the day was wet and stormy. The silence which prevailed throughout their little encampment, as well as the rest from their respective labours, evinced a more than ordinary season. I was really cheered to find that although they were absent from me, they still remembered they had a God to serve, and that one day in seven should be set aside for his worship.

On Sunday the 10th, I baptized Peter Matthews, an infant of one of the members of our Church. And on Sunday the 17th, I baptized John Robertson, an adult, twenty-six years of age, a son of the Honourable Hudson's Bay Company's Interpreter at Michipicotan. It gave me great pleasure to hear him answer, verbatim, the questions contained in the baptismal service, when put to him.

On Sunday the 24th, I was enabled to hold two full services, as many of the Indians had come out from their hunting grounds. About thirty attended.

Monday the 25th.—According to a previous notice, I held a meeting for the purpose of forming a Temperance Society, (See the Church Catechism, Duty to God and Duty to our Neighbour) amongst the Indians, thinking that such a thing would be very beneficial to them. I addressed the meeting on the evils of intemperance in drinking, (See the Speech of the Chief Shingucose,) and also on the benefits arising from temperance; and closed by drawing up a short form, to which I told them I wished their signatures. The meeting was then adjourned to the Thursday following, in order that they might have time to weigh the matter well, before placing themselves under any restriction.

"The prudence or propriety of this step may be questioned, " however well intentioned, and does not seem quite in unison " with the conduct of the Apostles, (Acts xv. 6—11,) who were " content to preach temperance, (2 Peter i. 5—8,) as the fruit of " conversion to the Christian faith, without placing their disciples under the dangerous temptation of *voluntary vows*."

" *Grow in grace*, and in the knowledge of our Lord and " Saviour." (2 Peter iii. 18, and from Titus i. 8, and xi. 2.) It " would seem St. Paul thought it not likely to be expected, as " the first fruit of conversion, but the mark of *advancement* in " grace. That the aged men be sober, temperate, &c."—EDITOR.

Thursday the 28th, the Indians again assembled and nine signatures were obtained, all of whom having strictly kept their pledge, as far as my knowledge has extended. I also put my own name to the list, more for example than from any fear of breaking through the rules of temperance. In union there is strength. "Let him that thinketh he standeth take heed."—ED.

Sunday the 31st, had two services, after the evening service an old man, about fifty-six, came into my room and requested my attention for a short time. On giving my assent he commenced by saying, that he had thought very seriously of religion for a long time, and had now made up his mind to try and embrace it. He said he felt as if he was walking in a thick forest after a heavy fall of snow, which had so covered the bushes that he was unable to see the sky; but going on a little further he came to an opening where the sky was visible, and

every thing around him. This he continued, was his case; when he attended my services he could see the way clearly, but when he absented himself he felt as if it was clouded, and obstructions thrown in his way. He said he was getting old, and his only desire was to attend to the "one thing needful." I well remember the first time I spoke to this man on religion, about two years ago, and equally well do I remember his answer—"Oh, "it may be a good thing for you or your children, but for my part, I do not wish to know any thing about it; you need not "mind me, just pass by me unheeded" was his then reply. What a change has two years produced? See him now coming forward, voluntarily, to listen to the glad tidings of salvation, and to enquire his way to Zion. He has since spoken to me on baptism, and I make no doubt he will be among the first to come forward.

Wednesday, June 10th, I baptized an Indian about forty-six years of age.

Sunday the 14th, a large congregation assembled and were very attentive; after morning service, I baptized five Indians at the respective ages of thirty-five, fifty-five, fifteen, ten, and two, and after evening service two Indians were married according to the forms of the Church.

Wednesday the 17th, after service I baptized the eldest son of the chief, about thirty-five years of age, another Indian, a female, aged twenty-two, a boy about two, and an infant. The man took my name, his father, the chief, having done so when he was baptized in January.

On Sunday the 21st, I married two Indians after evening service.

Saturday the 27th, Captain Anderson and the Rev. Adam Elliot arrived from Penetanguishine. The Indians were quite delighted to see their father, and another "black coat" (which is their name for clergyman generally) and many volleys were fired from their guns on the occasion, as a token of joy. I immediately requested Mr. Elliot to administer the Sacrament of the Lord's Supper to us on the following day. Mr. Elliot held a meeting in the evening in a lodge which the Indians had made for their own private worship. After Mr. E. had finished his discourse I married four Indian couples.

On Sunday the 28th, after a sermon and lecture by Mr. Elliot, I assisted him in administering the Sacrament of the Lord's Supper. There were thirty-five communicants, twenty-five of whom were Indians of the mission. This being the first time of having it administered, I allowed all the Heathen Indians to remain in the room, thinking that the solemnity of the service might make some impression on them.

The school has been a good deal interrupted since its commencement, owing in a great measure to the wandering habits of the Indians, and which I fear will continue to be the case until they can be settled upon their lands. If the children could be supported during their attendance at school, (in the same manner as at Coldwater,) independent of their parents, much might, I think, be effected. The average number in attendance has been about thirty. Some of the children are beginning to read, and

all of them, with the exception of a few new comers, are able to say their letters. The fishing season will soon set in, when I trust interruptions, for some time, at least, will be at an end.

WILLIAM M'MURRAY.

Sault St. Marie, July 22nd, 1835.

The number of Indian baptisms from October 6th, 1833, to March 15th, 1835, thirty; of others, children and adults, twenty; five Indian marriages, including the chief, and three burials.

To the Secretary of "the Society for the Conversion of the Indians, and the Propagation of the Gospel amongst the destitute Settlers in Upper Canada," established at Toronto in 1830.

Private Letter from the Rev. Wm. M'Murray to a brother Missionary in Lower Canada, dated Sault St. Marie, August 13th, 1836.

This Mission was established in 1831, by "The Society at Toronto, in Upper Canada, for converting and civilizing the Indians, and propagating the Gospel amongst the destitute (Emigrant) Settlers," under the presidency of the Hon. and Right Rev. Charles James Stewart, Bishop of Quebec.

EXTRACT.

We have a good cause in hand, one that will bear the severest scrutiny, one that has oftentimes, before our day, been tried in the fire; let us strain every nerve for its advancement, until the millions of unconverted souls, now groping in heathen darkness around us, have heard of a crucified Redeemer. When one reflects upon the scarcity of labourers in this part of the Lord's vineyard, and which is already ripe for the sickle, as the following statement will shew, we cannot help exclaiming, in the language of our Divine Masters, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers to his harvest." Let this be our mutual prayer, and let our actions correspond therewith, whilst we have strength allowed us, or whilst there remains one unconverted soul around; bearing in mind always that precious promise made in the scriptures of truth to us who are but dust and ashes, "they that turn many to righteousness shall shine like the stars of heaven," in the firmament of their Redeemer. It gives me much pleasure to be able to inform you (as I am satisfied you will be desirous of hearing) that my mission continues to be in a very prosperous situation. Things have turned out far beyond my most sanguine expectations. Little did I think when I first entered upon this arduous but high calling, that things would have taken the tenor they have, little did I think that the lapse of scarcely four years would have accomplished what it has, but it is the Lord's doing, and to him be all the praise. What cannot He bring to pass? Is any thing too hard for the Lord? Surely not, unless we take away one of his glorious attributes—Omnipotence.

Three Sundays ago I baptized thirteen persons, and the Sunday following twenty-six, about two-thirds of the whole number were Indians. The total number of baptisms one

hundred and twenty-nine ; Indian marriages, five ; burials, five. The Holy Communion has been administered twice, the whole number of communicants sixty-six. Is not this an encouraging beginning ? Other missionaries have laboured, in other ground, some four, some five, some ten years, without even a single communicant. It is truly astonishing to see the thirst there is in these regions for scripture knowledge. The Indians, like the man of Macedonia of old, are calling "for help," for missionaries from all quarters. Why cannot they be sent ? Are there no more Brainerds, no more Hebers, no more Martyns or Elliots who will engage in this most humane and most Christian of all undertakings ? Shall these poor Heathens, thirsting as they are for it, be permitted to perish for lack of knowledge ? I sincerely trust that some grand effort will be speedily made for ameliorating their wretched condition. This solitary mission has had a very salutary and extensive influence over the neighbouring parts. Five or six zealous missionaries might be most profitably engaged at the present moment in this quarter.

Very recently two bands of Indians came to me from a distance of more than four hundred and fifty miles, for the express purpose of being instructed from the Great Spirit's Book, as they call the bible, and of being baptized. They stated that they had long heard of this mission, and had now come to see "the black coat," their usual designation for every clergyman, and of hearing him speak the good news of which they had heard a little. I hope to see the time, ere long, when missionaries will go in search of these poor sheep, instead of seeing them travel so far in search of missionaries. I saw Mr. Elliot a short time ago, he told me of his appointment to the new Indian Mission on the Great Manitoulin Island on Lake Huron. I wish we had a few more such. Suppose you offer yourself for missionary service here. The claim of the Indians is not less strong in my opinion than that of the Whites, and I assure you you will find here an ample field for active exertion. I should like much to have you as my fellow labourer in these interesting quarters, but I suppose you are too comfortably situated in Lower Canada, to think of such a change. If your pillow be soft, be careful not to recline too much upon it, for fear of a surprise.

W. M'MURRAY.

MIDLAND MISSION, 1834.

Journal of the Rev. W. F. S. Harpur, ordained to be the Travelling Missionary of the Midland District, January, 1835.

The Rev. R. Cartwright, of Kingston, guarantees £75 per annum, and the Bishop of Quebec undertook to make up the sum to £100 per annum, out of the funds placed at his disposal by the friends of "The Upper Canadian Travelling Mission Fund in England" in November, 1834, for three years.

The journal comprises the period from May to Nov., 1835.

Having now completed my first tour of the Midland District, I send you, for the information of the society, a brief statement of my proceedings since I commenced my missionary labours.

Having reached the township of Camden, I officiated in the morning and evening in a small stone school-house, at Clarke's Mills, on Sunday, May 31st. My congregation in the morning consisted of from thirty to forty persons, chiefly Episcopalians, but the weather having become very unsettled towards noon, but very few persons attended the second service. I was informed that there are very many families in this neighbourhood who are members of the Church, and particularly desirous of having her regular ministrations. This station is visited occasionally by Mr. Shirley, (catechist,) who, in general, has very good congregations, and seems to be held in high esteem by all denominations. On Monday, June 1st, I rode over to the Napanee Mills, in hopes of meeting with the Rev. Mr. Givins, (of the Mohawk Mission S. P. G. F. P.), who had promised to accompany me into the township of Sheffield, but finding he had not returned from Toronto, I proceeded early next morning into the sixth concession of Camden, and performed divine service at the school-house; owing to some mistake about the notice, but very few people assembled. The number of adherents to the Church in this part of the township is very considerable, and a large, well-regulated congregation has been for some time formed under Mr. Shirley's superintendence, of whose indefatigable zeal and activity all parties here, as well as in other parts of the township, speak in the highest terms of commendation. A Sunday school has also been established, and is in general very well attended. The congregation have had the building of a Church for some time in contemplation, but have not yet come to any fixed resolution on the subject. On the following morning I pursued my journey into Sheffield, and read prayers and preached at the dwelling-house of Mr. M'Kim to about twenty persons. The Settlers in this township are yet but few in number, and principally of the poorest class. They are occasionally visited by ministers of different denominations; the Methodists, whose exertions to supply the destitute with the means of grace are most indefatigable, and certainly well worthy of imitation, hold meetings in the neighbourhood about once a fortnight. From all I could learn, the families in this township, who belong to the Church, do not exceed four or five in number.

I intended to have taken a direct course through the township of Richmond and Tyendinaca, to Shannonville, but having ascertained that the road was far too intricate for a stranger to

attempt alone, I determined upon changing my route; and accordingly, on Thursday the 4th, I proceeded on to the Napanee, where I arrived in the evening of the same day. The first part of this day's journey lay almost entirely through uncultivated forest wilds, and being my first essay in the Canadian woods, I found it tedious enough, though far less so than I had been led to anticipate, owing, perhaps, to the novelty of the scenery as well as the consciousness of not being alone, even though in the depths of an almost impenetrable forest.

On the Sunday following, I assisted the Rev. Mr. Cochran in the performance of divine service in the Church at Bellevilla; and on Monday, after having been detained for some hours in endeavouring to procure a horse, my own having got injured on the back by the saddle, I set out about noon, in company with Mr. Birdsall, Government Surveyor, to whom I am much indebted for a great deal of useful information respecting this portion of my mission; and I reached Rawdon Mills early in the evening. The next day I proceeded to the township of Seymour, which township, though not within the limits of the Midland District, I have been directed by the Lord Bishop to visit occasionally. From Major Campbell I met with the most kind and encouraging reception, and learned that the inhabitants of the township are particularly desirous of having a clergyman resident among them, and to whose maintenance they would willingly contribute. They have also held the building of a Church, or rather, I should say Churches, in contemplation; but owing to some little disagreement about the proposed site, they have never yet been able to carry their measures into effect.

As my stay here was necessarily very short, and the Settlers very much scattered, I found that due notice for divine service could not be given, and I therefore employed my time on the following day in visiting several families residing in the immediate neighbourhood.

Having returned to Rawdon Mills, I preached to about twenty persons in the school-house, and baptized two children, on the afternoon of Thursday the 11th, I rode into Belleville in the evening in company with Major Campbell. On Trinity Sunday I assisted the Rev. Mr. Strang in the performance of divine service at St. George's Church, Kingston.

My services being no longer required at Kingston, on Saturday June the 26th, I proceeded thence, per steam boat, to the Mohawk Mission, and the next day preached for Mr. Givin's in the morning at the Indian Church, and in the evening at the Napanee village, where a numerous and most interesting congregation has been formed by the exertions of Mr. G., and a new neat stone church, now near its completion, has been erected by J. S. Cartwright, of Kingston. On Thursday the 25th, having arrived in the township of Huntingdon, I read prayers and preached to a numerous and attentive congregation at the house of Mr. R. Newton. The people in this neighbourhood seem to be chiefly Episcopalians, and evince great attachment to the Church, and expressed much solicitude for her regular ministrations.

On Sunday the 28th, I officiated to a very numerous and attentive assemblage of people at the Marmora House, situated

near the Marmora Iron Works; about a hundred persons were present, among whom were several Roman Catholics; the Episcopalians formed the most considerable part of the congregation; but in this township, like most others in the province, the members of the Church having so long been destitute of her ministrations, many of them have been compelled, as it were, to join other persuasions in search of that instruction which they had no means of obtaining from their own. I rode out some distance through the woods during the evening to visit a sick woman, and to baptize a child.

On the following Tuesday I performed divine service and preached at a small school-house on the western side of the township of Madoc. About forty people were present and two children were baptized.

Returning again to Bellevilla, I officiated twice for the Rev. Mr. Cochran, whose duties had called him away into some other part of the country.

On Thursday the 9th, having reached the township of Portland, I performed evening service and preached to a numerous assemblage of persons at a school-house, in the fourth concession of that township. The majority of my hearers were Methodists, but appeared much gratified at being visited by an Episcopalian Minister, and expressed an anxious desire to see me frequently among them.

The next day I rode into West Loughborough, and preached to a small congregation assembled in the Methodist Meeting-House, which is liberally thrown open to all denominations. My audience on this day was, as usual, composed of all denominations, excepting, I believe, Episcopalians. There is, perhaps, no township in the province where the ill effects of the want of a regular ministry is more lamentably apparent than in this, for the unfortunate Settlers being, in a great measure, if not indeed wholly destitute of sound religious instruction, are, consequently, literally tossed to and fro with every kind of doctrine that may chance to come in among them. Numbers were seduced and led away, about two years ago, by the cunningly devised fables and craftiness of certain designing men from the United States, calling themselves Mormonites, who pretended to have discovered a portion of holy scripture hitherto lost to the world, and which foretold that the second advent of Christ would be in the Missouri Territory, whither all who would be saved must immediately resort; and at the present time the township is infested with another set of Heretics, under the denomination of "Christians," with whose peculiar tenets I have not yet had an opportunity of making myself acquainted; but from the little I could learn, they appear to deny the doctrine of the Trinity, and to maintain the peccability of Christ's human nature. After service in the evening I rode some little distance into the country, to the house of a Presbyterian gentleman who had requested me to baptize his child. On the Sunday following, having returned into the township of Ernest-town, I performed the morning service and preached to a very numerous and attentive congregation at Mr. Empey's school-house, in the sixth concession of that township, and in the evening of the

same day read prayers and preached at the Lutheran Church, in the fourth concession of the township of Fredericksburg. Both these places are visited regularly once a fortnight by the catechist, Mr. Shirley, who tells me his congregations increase every day. I next proceeded to the eastern part of Loughborough, and on my arrival I read prayers and preached to about thirty-five persons, assembled at a small school-house near the town line.

On Sunday the 19th, I preached in the morning in St. George's Church, at Kingston. In the afternoon of the same day I performed divine service and preached to a very considerable congregation at Waterloo, and baptized two children, and in the evening I preached to a small assemblage at the school-house on Point Frederick.

On Tuesday the 21st, the Rev. Mr. Strang accompanied me to the sixth concession of Kingston, and preached to a small congregation in the school-house; and on the 23rd I performed divine service and preached in a school-house, in the front concession of Pittsburgh township, but the people, being, for the most part busy preparing for harvest, not more than thirty persons attended. The number of Church people in this neighbourhood is very considerable, and two or three times when I was here during last winter, I had very good congregations.

I then crossed the channel to Long or Wolf Island, and on Sunday the 30th of July, read prayers and preached in the morning to a large congregation at the school-house, when I also baptized a child. In the evening I performed divine service and preached to a few persons assembled at the dwelling-house of Mr. Mosier; on this occasion two children were baptized. The inhabitants of this island are, I believe for the most part, Methodists, but very many of them have never joined themselves to any particular denomination; and in the many visits I have now been able to pay them, they have all evinced great satisfaction, and appeared extremely desirous of having the regular ministrations of the Church; indeed I feel persuaded, that could even the occasional visits of a clergyman of the Church be secured to them, a numerous congregation might soon be formed, which, under the blessing of God, could not fail to be attended with the most beneficial results to the inhabitants in general.

On Sunday, August 9th, I officiated for the Rev. Mr. Givins, in the Church at the Carrying Place, and again in the evening at the Trent, and met numerous and respectable congregations in both places.

On my road into the township of Seymour, I preached to a few people assembled in a barn, in the fifth concession of Murray, on Tuesday the 11th, and having arrived in the township in the evening of the same day, I devoted the remainder of the week to visiting from house to house, and every where met with the most encouraging reception. The majority of the Settlers were of the more respectable classes, and very many of them retired officers of the army and navy. All are promising to do well, but lament much the want of the outward means of grace, and of schools for their children; in fact, with very many of them these things appear to be their chief and only care, so

soon have they become reconciled to their new mode of life as backwoodsmen.

On Sunday following, I performed divine service and preached in a barn in the morning, near Major Campbell's. About fifty persons were present, the majority of whom were Presbyterians from the borders of Scotland, and some few members of the Church. All however were most attentive, and made the responses audibly. In the afternoon, I again read prayers and preached on the opposite side of the river, to a numerous and particularly attentive congregation, assembled in the upper chamber of a grist mill belonging to Mr. Ransay, and then baptized one child. The congregation this afternoon consisted chiefly of church people, some few of whom joined in the responses, which were made for me by Mr. John Tice, who kindly acted as clerk both morning and afternoon.

On Tuesday the 13th, I read prayers and preached at the house of Mr. Gilpin, in the seventh concession of the township. About thirty persons assembled, and three children were baptized. The greater part of my hearers on this day were English people, from the counties of Devonshire and Cornwall, many of them decidedly pious persons. The responses were audibly and devoutly made, with a fervour and devotion truly animating. Where two or three are gathered together in His name, truly the Lord is faithful to his promise: He will be there. Afterwards I rode some distance back into the woods, to visit a sick man; I found him still extremely ill, though better than he had been. He expressed and shewed much pleasure and thankfulness for my visit, and readily ascribed the glory to God. I remained some time, and enjoyed much pleasing, and I trust edifying conversation with him, as he is one, the eyes of whose understanding have been evidently enlightened to attend to the things which belong to his eternal peace.

The next day, I rode into the tenth concession, intending to have preached to the Scotch Settlers in that neighbourhood, but owing to some mistake about the notice, the people were not aware of my coming, and consequently did not assemble. I promised, however, if it should be the Lord's will, to pay them another visit at a future period. During the afternoon, I visited one or two families in the neighbourhood, one of which was that of a poor man from the Highlands of Scotland, who some short time ago lost his sight from a hurt which he got whilst at labour on his farm. Though now rendered perfectly helpless, he seems freely and entirely resigned and contented—casting all his care on God. I read and expounded a portion of Scripture to him, and was rejoiced to find from the remarks he made, and the whole tenor of his conversation, that he appeared to be one led by the teachings of the "Spirit of Truth." On Thursday, I again crossed the river, and read prayers and preached in a barn, in the seventh concession: but few persons assembled, as most part of the Settlers were busily employed getting in their harvest, which, owing to the unsettled state of the weather, was in danger of being injured. After service two children were baptized. The Rev. Mr. Givins having kindly offered to administer the Sacrament of the Lord's Supper for me

in Seymour whenever I might think it expedient to do so. I accordingly changed duties with him on Sunday the 23rd, and was happy to hear that he met a numerous congregation—from eighty to ninety persons, of whom twenty-four were communicants.

Reaching the township of Marmora on Tuesday the 25th, during the remainder of the week I rode into the several Settlements, and visited all the Protestant families in each, and in the evening assembled them together at some house in the neighbourhood, and read prayers and lectured, either on baptism or on some portion of Scripture.

On Sunday the 30th, I performed divine service and preached in the morning at the iron works, and though the weather was very wet and unfavourable, between fifty and sixty persons assembled, the greater part of whom were members of the Church. In the afternoon, I rode out to the seventh concession: I read the prayers and preached in a school house, to a numerous and most attentive congregation, and baptized one child. The majority of the Settlers in this part of the township have joined the Methodist Society, but have been originally Church people, and they still retain a partiality for her services, and seem to rejoice in the prospect of now receiving occasional visits from a Clergyman.

SEPTEMBER.

Tuesday 1st, having arrived in the township of Mador, I proceeded to Mr. O'Hara's school house, in the fourth or fifth concession of that township, where I had made an appointment to preach in the afternoon, but owing to some mistake in the delivery of the notice, only one family came; after passing therefore some time in conversation with them on the objects of my Mission, and other topics connected with the Church, I remounted my horse, and continued my journey into the back Settlements of the same township, and reached the house of Mr. Allen by sun set, where I preached in the evening to a small but very attentive congregation. During the afternoon of the following day, I again read prayers and preached at the same place, and being invited by the people of the adjoining Settlement to pay them a visit, I accordingly did so, and preached in the evening at the house of Mr. Malory: about thirty persons assembled, the greater part of whom were Presbyterians, as indeed the greater portion of the people in this portion of the township are, except a few English and Irish families lately moved in. My reception among them was particularly gratifying and encouraging; indeed, I have every reason to be most thankful, for "an effectual door" has thus been opened to me, not only in this, but in every quarter that I have yet visited. God grant that I may also have grace to "make known the savour of his knowledge."

On Thursday the 3rd, I returned into the front concession of the township, and in the evening performed divine service and preached at the dwelling house of Mr. Wm. Brown, to a numerous and very attentive congregation, among whom were many Roman Catholics. The next day, I returned into the township of Marmora, visited a sick member of my congregation,

and baptized her child; and in the evening read prayers and lectured on the liturgy of the Church, and of the use of forms of prayer in general, dwelling more particularly on the authority we have for the practice. A very large congregation, many of whom were Methodists, assembled from the neighbouring Settlements, and I was much pleased with the manifest attention paid, by the greater portion of the hearers, to what was said. The following day, being Sunday, I performed divine service and preached in the morning at the iron works; the weather, however, being extremely unfavourable, but few persons assembled. In the afternoon, I rode out to the seventh concession, and read prayers and preached at Mr. Jones's school house, where, considering the very unfavourable state of the weather, a very tolerable congregation had assembled. The Rev. Mr. Cochran having kindly promised to administer the Sacrament of the Lord's Supper for me on Sunday the 20th, I gave notice to that effect, and on Monday evening lectured on the subject to a very numerous assemblage of people, at the house of Mr. Johns, where I was lodging, and from whom I have received repeated marks of kindness and attention. On this occasion, I received into the Church a child which had been previously baptized by a Methodist preacher; the parents were very desirous of having it re-baptized, but this I did not conceive to be necessary, and therefore refused to comply with their request; though in future, in order to satisfy all scruples, I shall adopt the use of the form appointed to be used when there is any doubt as to the child's being rightly baptized, viz.: "If thou art not already baptized, &c." The next day, I took leave of my kind friends the Johns, and proceeded into the township of Rawdon, and in the afternoon preached to five or six families assembled at the house of Mr. Wilman. The following morning, I performed divine service and preached at the house of Mr. Hilton, and then proceeded on my way to Seymour, to attend a public meeting for taking into consideration the expediency of building a Church, and of making provision for the maintenance of a resident Clergyman. The weather on the following day proving very wet and unsettled, the meeting was but thinly attended, and but very few Church people were present; such, however, was the general good feeling that prevailed, that it was unanimously agreed that two places for public worship, one on either side of the river, should be built, and the sum of £30 per annum for three years, was immediately subscribed by the persons present toward the support of a resident Clergyman; which sum, I have no doubt, will be doubled when the subscription list shall have been duly circulated through the township. On the Sunday following, I officiated twice in different parts of the township, and though the weather was excessively wet and disagreeable, the attendance was tolerably good, and particularly in the afternoon at Mr. Ramsay's grist mill.

On Monday the 14th, in my road to Belleville, I performed divine service and preached at the Baptist Meeting House, in one of the concessions of Rawdon, on which occasion I preached from 2 Corinthians v. 17, and elucidated and explained at some length the baptismal service of the Church. After service, I

continued my route to Belleville, where I arrived early in the evening, after a very pleasant ride through some as fine scenery as I almost ever beheld, the country in this neighbourhood being remarkably well settled, and in a high state of cultivation, which added greatly to the natural beauty of the scenery around, rendered at this time doubly picturesque by the really splendid autumnal tint upon the wide extended forests, and presented a view not easily rivalled.

Having occasion to go down to Kingston, I embarked on board the steam-boat on Wednesday morning, intending to return in time to officiate for Mr. Cochran on the following Sunday; the death of the Rev. Mr. Campbell having occurred in the meantime, Mr. Cochran was obliged to defer his visit to Marmora till some future period. I therefore remained part of the day on Sunday at Hallowell, and preached in the morning for the Rev. Mr. Macaulay, at his Church in Pieton, and in the afternoon, whilst on my passage to the Mohawk Mission, I assembled the crew and passengers of the steam-boat on the upper or promenade deck, and read prayers and preached to them from John vi. 68, and had but just concluded the service when we reached the wharf at which I was to land. The next day, the Rev. Mr. Givins and myself proceeded on to Belleville, to pay our last tribute of respect to the remains of poor Mr. Campbell. The funeral was well and respectably attended, and Mr. Givins, at the particular request of the friends of the deceased, preached on the occasion, and gave a most excellent discourse.

On Wednesday the 23rd, I proceeded into the township of Huntington, and on the following day read prayers and lectured in the evening on baptism to a few families at the house of Mr. John Anderson, in the first concession of that township: two children were baptized. The two following days I employed in visiting from house to house, and in the evenings performed divine service and lectured on baptism; I also baptized during the period eight children. On Sunday the 27th, I officiated twice in different parts of the township of Huntington, to numerous and attentive congregations, chiefly members of the Church: two children were baptized. On Monday, I proceeded along the line between the townships of Huntington and Hungerford, visiting the neighbouring families as I went along, and in the evening performed divine service and lectured upon the Apostles' Creed, at the house of Mr. Clure: between the service and the lecture I baptized four children; a plan which I have adopted in order to its being done in the face of the congregation, according to rule.

The following day I continued my route through the woods (where not a vestige of civilization is to be seen for several miles) as far back as Mr. Munroe's mills, on Stokoe Lake. There, on Wednesday morning the 30th, I read prayers and preached to a numerous congregation, assembled from Sugar Island and other parts of the neighbouring wilds: on this occasion one child was baptized. Upon the same day, having returned into the sixth concession of the same township, I performed divine service in the evening, and preached at the

house of Mr. Hales, and also baptized a child. The Settlers along this line are for the most part Irish, and are particularly solicitous of having the regular ministrations of the Church.

OCTOBER.

Having again returned from the rear concessions of Hungerford and Huntington, I proceeded along the line of the second concession of the latter township, and read prayers and preached on the evening of the 2nd inst. at the house of Mr. A. Forster ; and though the notice was short, and the weather very unfavourable, about thirty persons were present, the majority of whom were Methodists, and very many of them had never heard the service of the Church before. The person at whose house I lodged was a most pious, devout man ; and during my stay I enjoyed much pleasing, and I hope edifying conversation with him ; and I was particularly gratified to hear him, early in the morning before I had yet left my room, dispensing the word of life to his little family, who seemed to listen with great interest and attention. I was much and forcibly struck with the scene, and I cannot but record it as a *solitary instance* of the kind I have yet met with ; indeed, I feel convinced, that half the wickedness and ignorance as to the things of God which prevails in this land, may be attributed to the lamentable deficiency in the parents, both in regard to the education of the children, and the almost universal neglect of family worship. (The Missionary should have gone further, and traced the lamentable deficiency in the parents to its source—the utter destitution in which these parents are themselves left as to all the outward means of grace, or helps on the part of the mother country, in the ways which lead to a religious life.—*Editor*.) Would parents or heads of families be but kings and priests unto their own household, what blessings might we not expect ? for verily “ the Lord is in the dwellings of the righteous.”

On Saturday the 3rd, I proceeded into the township of Thurlow, and performed divine service and preached in the evening to a large assembly of people at Quaker School, in the ninth concession of the township. The next morning, I returned into the township of Huntington, and officiated again at the house of Mr. John Anderson ; but the weather being excessively wet and stormy, but very few persons were present. In the afternoon, I again read prayers and preached to a numerous and most attentive congregation at the house of Mr. Clure, in one of the concessions of Hungerford : after the service I baptized a child, and gave notice for the administration of the Sacrament of the Lord's Supper for the following Tuesday. The next morning, I proceeded to Belleville, for the Rev. Mr. Cochran, who had promised to assist me in the administration of the Sacrament, but on my arrival there, I found unhappily, that he had been unexpectedly called away. I was in consequence obliged to press on as far as the Mohawk Mission, in hopes of meeting with Mr. Givins, in which happily I succeeded, and he kindly consented to accompany me. Some time before day light next morning, we were on our road, and though it rained almost incessantly, and the roads in consequence were

rendered excessively heavy, we should have reached our destination in good time, had we not been unfortunate enough, through stupidity or inattention on my part, to get out of our course, and to travel several miles before we discovered our mistake. On our arrival at the appointed place, which was not till late in the afternoon, we found the remnants of a very large congregation, to whom we made our apologies, and begged them to circulate notice for divine service the following day. The next day, though the weather continued unfavourable, about thirty persons assembled, six of whom partook of the Sacrament of the Lord's Supper. On Sunday the 11th, having arrived in the township of Camden, I officiated in the morning at Clarke's mills, in the first concession of the township; about sixty persons were present, many of whom made the responses audibly, and sung remarkably well. In the afternoon, I proceeded into the sixth concession, and again read prayers and preached to a numerous and attentive congregation, assembled at the school house. I was given to understand that very many more would have been present had there been time to have made the notice more generally known. The next day, being very unwell, I returned to the house of my kind friend Mr. Givins, where I remained during the week, in consequence of my own indisposition, as well as on account of my horse, which had been severely injured in my late journey into Hungerford, and which had now become unfit for present service. Having been myself directed to keep quiet for a few days, Mr. Givins kindly exchanged duties with me, and on Saturday evening officiated at the house of Mr. Miles Shorey, Jun., in the first concession of Camden, again on Sunday, in the township of Ernest Town.

On the Sunday following, by directions from the Archdeacon of Kingston, I officiated in the Church at Bath, which had lately become vacant by the sudden demise of the Rev. Mr. Stoughton, and in the evening of the same day, I read prayers and preached to a very large and most attentive congregation assembled in the school house at Napanee Mills.

On Tuesday, I proceeded into the back concessions of Camden, and the next day continued my journey into Sheffield. Travelling had now become very tedious; the roads in many places being rendered almost impassable by the late heavy rains—some of the bridges having been carried away, and many of the causeways overflowed. Having, however, reached my destination in safety; on the following day, I visited a few of the neighbouring families during the day, and in the evening read prayers, preached, and baptized four children, at the house of Mr. Wheeler: between twenty and thirty persons were present, many of whom were members of the Church. The next day, I continued my route into the western portion of the same township, visited some few families in my way, and in the evening read prayers and lectured on baptism at the house of Mr. Wm. McKim, at whose house I had preached on my former visit to this township: about thirty persons assembled, and one child was baptized. The next day, I rode in company with Mr. Stuart back to the lakes, which form a chain of very considerable extent, the principle of which are the Beaver and White Lakes:

the country in this section of the township, though extremely picturesque, is very rugged and barren, and is in consequence but very partially settled; and indeed, the few Settlers who have located themselves there, subsist, I am told, chiefly by hunting. As I was informed that these hunters seldom or ever attend any meetings, and indeed paid little or no regard even to the outward observance of religion, I gave notice at each house as I rode along, that I would preach in the neighbourhood that afternoon; and accordingly at three o'clock, from sixteen to twenty persons having assembled at the house of Mr. Parker, on the borders of the White Lake, I preached to them from St. Paul's sermon in the synagogue at Antioch, in Pisidia (Acts xiii.) This was the first time "the glad tidings of great joy" had ever been proclaimed in these distant wilds, where no Minister of any denomination had ever preached before. God grant it may only prove the beginning of good things to come, that His word may have free course and be glorified.

NOVEMBER.

On Sunday the 1st, I officiated in the morning at the house of Mr. Wheeler again, in the township of Camden, where I met a very large and attentive congregation, consisting chiefly of Church people. After a most tedious ride of about ten miles through the woods, I again read prayers and preached at the house of Mr. T. Hawlay, in the eighth concession of Camden: in consequence of some delay in delivering the notice, as well as of the dreadful state of the roads, not above thirty persons attended, very many, if not the chief part, were members of the Church. I learnt that part of the Settlers in this portion of the township are natives of Ireland, and the most of these either members of the Church, or favourably disposed towards it.

A striking instance of the baneful effects of superstition commanded my observation whilst in this neighbourhood, in the person of an old man, who came to me in the utmost distress at the conclusion of the service, to request my opinion and advice respecting the subject of departed spirits being allowed to visit their friends on earth; both himself and his wife related to me a most marvellous account of what they had lately seen and heard since the sudden death of a brother of his, all of which I was at first disposed to treat lightly, and to smile at their foolish fears; but their fears, whether real or imaginary, were to them a cause of deep affliction, for I think I never beheld more pitiable objects than these two poor creatures presented, as they related to me the terrors under which they laboured. I endeavoured, therefore, to the best of my power to quiet their fears, directing them to the only source of "all comfort and consolation" observing, that whilst under the shadow of His Almighty wing, nothing can hurt us: not even the angry powers of Hell itself, since they are all subjected to Him—"He having triumphed over them, making a show of them openly." The next morning I visited them in their *shanty*, buried in the very depths of the wood; they appeared much rejoiced to see me, and being good pious people, I spent some considerable time with them, conversing on things pertaining to the kingdom of God, and having commended them and

cheirs in prayer to His protection, I proceeded on my way into the sixth concession, where, in the evening of the same day, I read prayers and preached to a small but attentive congregation at the school house.

The next day I officiated twice in different parts of the same township and had very tolerable congregations more particularly so in the evening.

On Sunday, 3th, having returned into the eighth concession of the same township, I read prayers and preached in the morning to a numerous congregation at the house of Mr. Hawley, and baptized a child. In the afternoon I performed divine service and preached to a few families at the house of Mr. Dawdle, in the third concession, and after service baptized a child. The congregation here is usually large, the majority of the people in this settlement being members of the Church, but owing to various circumstances, very many were prevented from coming who would otherwise have gladly attended. The late Mr. Stroughton, during his lifetime, visited this station several times from Bath, and on one or two occasions administered the Sacrament of the Holy Communion to twenty two or three communicants. The settlement is chiefly composed of Irish, with some few English and Scotch families: they have long had the building of a Church in contemplation, and I have no doubt, that with a little exertion on the part of the leading men at the neighbouring village (Clark's mills) their purpose will soon be carried into effect. The forenoon of the next day, (having the preceding evening again read prayers and preached at the school house at Clark's mills to a very large and attentive congregation), I spent in the village visiting from house to house. The people here, like their neighbours in the adjoining concession, are very anxious for a Church, and have resolved upon raising a subscription immediately for the purpose; the site they have chosen is beautifully situated on the north side of the Napamnee River, at a few hundred yards from the village, and commands an extensive view of the surrounding country. On the condition of their immediately carrying their plans into operation, I have promised to make this township my head quarters, and to devote one third of my time exclusively in attending to it and the adjoining township (Sheffield.) In the afternoon of the same day I rode into the sixth concession of Ernest town, and on the following evening read prayers and preached to a very numerous assemblage of people at the Froelick's school house, on the line between the townships of Ernest town and Frederiesburgh. The next day I was detained for several hours by a most terrific storm of wind and rain, but having an appointment to fulfil at Clark's mills in the evening, I was at length obliged to run all risks, and proceed, but under the protecting hand of God, I reached my destination in safety, having suffered no further inconvenience than those naturally arising from riding two or three hours in wet clothes, exposed to all the fury of a keen easterly wind.

In the evening a few of the neighbouring families, and the people of the village, assembled at the school house, and I lectured to them on the Sacrament of Baptism. On Thursday the 12th, I proceeded along the line of the first concession of Camden, and

in the evening read prayers and preached to a numerous congregation in a large upper room of a store house in the village of Newbury. The following evening I again read prayers and preached to a few families assembled at the house of Mr. Miles Shorey, jun.

On Sunday, 15th, I officiated, in the morning, at the Church at Bath, and in the evening performed divine service, and preached in the Presbyterian Church at Hilton, or Simon's mills, in the sixth concession of the same township; and though the weather had been very wet all day, and the night was excessively dark, a congregation of about a hundred and twenty people assembled. On Monday I continued my course eastward into the township of Portland, and in the evening read prayers and preached to a very large and attentive congregation at a school house in the fourth concession, one child was baptized. The next day I rode into the back concessions of the same township, and in the evening read prayers and lectured on Baptism, to a few families assembled at the house of Mr. Thos. Sigsworth: after service I baptized eight children—seven of whom were members of one family.

On Wednesday, during the morning, I visited two or three families in the neighbourhood and baptized three children, and in the evening read prayers and lectured on the Apostles' creed at the house of Mr. Demison, in the eighth concession of the same township; about forty persons were present, and two children were baptized.

The following day I returned to the front part of the township, and visited several of the neighbouring families. Next day after having baptized four children at the house where I had slept the night before, I rode back into the western extremity of the fifth concession; there I read prayers, preached and baptized three children in the evening at the house of Mr. Robert Husband.

The weather, which had been very rainy all day, towards night became very boisterous, and by the time service was concluded, had increased to such a tremendous gale, that it became dangerous, nay I may say impracticable to get through the woods, so that very many of my congregation were obliged to remain till near midnight, when the storm having abated, they were enabled to proceed to their homes, and where I was happy to find next morning that they all reached in safety. I then proceeded forward into Loughbro', where on Sunday morning, I performed divine service and preached to a large congregation at the Methodist meeting house, near Mr. Russell's mills, two children were baptized on this occasion. In the afternoon of the same day I read prayers and preached at the school house in the fourth concession of Portland, from one hundred and ten to one hundred and twenty persons were present, a great part of whom were Church people. In the evening I again read prayers and preached to a few families assembled at the school house, on the second concession of Portland, near the house of T. Shibley, Esq. M.P.P. Much snow having fallen during the night on Sunday, and the weather having become so cold as to render travelling on horseback almost impracticable, instead of continuing my journey through East Loughbro' and Pittsburgh, as I had pre-

viously intended, I returned to Kingston where I am now waiting instructions from the Lord Bishop. On Sunday last I officiated in the morning at the Penitentiary, in the afternoon at Waterloo, and again in the evening at the school house on Point Frederick.

W. F. S. HARPUR.

The following is submitted by the Committee, in their fifth Report, page 91, as a short outline of what Mr. Harpur conceives to be the spiritual wants of the Midland District, in respect to Clergymen.

In the first place then, I would observe, that the number of Episcopalians, scattered through the district, far exceeded my expectations; they are numerous in most of the townships, and in some are decidedly the majority. In several parts of the district, numbers of them have been induced to leave our communion, and to join other denominations, solely from being unable to obtain the ministrations of their own; but where this has been the case, they almost invariably retain a partiality to their mother Church, and rejoice in every opportunity of again participating in her services. Many too, who have had their children baptized by the Methodist preachers and ministers of other denominations, have brought their children to me to be re-baptized; and with my brother Missionary, Mr. Elliot, I may observe, as an evidence of the firm attachment which many have to the Church of their forefathers, and of the anxious desire they cherish of again enjoying her ministrations, I have had persons come not only ten miles, but no less than fifteen or twenty, and that in rainy weather, through the woods, to attend my services. But I may here observe also, that these persons of whom I speak were Europeans, who have been brought up in the bosom of the Church; their children, however, can scarcely be expected to retain the same affection and attachment; indeed, under existing circumstances, it would be folly to look for it—how can they love that which they have not seen, and of which they know nothing. This may itself be sufficient to shew, in some degree, the necessity of an increase of labourers in this portion of the Lord's vineyard. But I would yet further remark, that the prejudices which we daily meet with, as well as the objections which are continually raised against the Church, arise in a great measure, if not entirely, from the ignorance which prevails, both with regard to her doctrine and practice. So strikingly is this the case in this district, that I have had it frequently remarked to me, after officiating in mixed congregations, "Why Sir, you preach the same truths as we do—after all there can be no essential difference between us," and many other similar observations. I need not, however, multiply evidences of the spiritual wants of the district committed by the Society to my charge, and of the loud calls which resound from every corner of it, for men who shall be "apt to teach, patient, in meekness instructing those that oppose themselves." The excellent remarks by Mr. Elliot, (published in the fourth report of the Toronto Society, pages 61, &c., and reprinted in England, spring, 1836, published by Hatchard and Son,) apply equally to this district, though the number of Episcopalians is at present infinitely smaller. The number of Clergymen, therefore,

requisite for such parts of the district as are at present destitute of the ministrations of the Church, if I may be permitted to form an opinion from what I have seen in the sphere of my labours, I conceive to be at least *nine*—two of these resident, and the other seven travelling or visiting Missionaries; since in the back or newly settled townships, an itinerant ministry is the only effectual means of supplying the wants of the people.

I have neither time nor space at present to enter into any particular detail, but the division which I have made in my own mind is as follows:—

A resident Clergyman is much wanted in the township of Seymour; where, as I mentioned in my last report, a subscription had already been raised, and application made to the Bishop for one.

A resident Clergyman is also much wanted for Sidley, where a Church has already been built, and which is at present attended once a week by Mr. Cochran, of Belleville.

The townships of Loughbro', Pittsburg, and Portland, together with the back concessions of the township of Kingston, afford an ample field for missionary labour, and would perhaps be more than one man could duly attend to, the number of hearers being very great.

Camden and Sheffield would also employ another Missionary. Hungerford, Huntington and the rear concessions of Tyendinaga and Thurlow afford another most extensive range for the labours of a visiting Missionary.

Rawdon, Madoc and Marmoras greatly require a Clergyman to reside and labour amongst them; for though these townships, and especially the latter ones, are yet but partially settled, the adherents of the Church are very numerous, but being very much scattered, and the roads yet very bad, these townships present alone a field of great exertion for a Missionary.

The other two Missionaries, which I conceive to be necessary, would find ample employment in the district of Prince Edward, formerly a part of this district, and where the number of Episcopalians is very great.

Thus then, it appears, that in this district alone, nine or more Clergymen are at this moment necessary to supply those places which are destitute of the stated services of the Church. This demand becomes daily stronger, as our population increases; but let us trust and pray that He who has sent us forth as pioneers and labourers to water and nourish towards maturity, the tender plants, will also send us speedily fellow labourers to sow still further the good seed among those at present committed to our charge.

W. F. S. HARPUR.

The tract of country referred to in Mr. Harpur's letter lies to the north of Lake Ontario, extending from the head of the St. Lawrence River, east, to the River Trent on the west.

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**NORTH AMERICAN INDIAN, OF THE CHIPPEWA TRIBE,
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FIRST LETTER FROM THE REV. R. FLOOD,

*Relating to the Indians on the Thames River.**Caradoc, Sept. 4, 1835.*

ADDRESSED TO THE BISHOP OF QUEBEC.

MY LORD,—It is now better than two months since I first commenced visiting the Bear Creek and Monsee Indians, who are as yet in a heathen state, residing on the banks of the river Thames in the extreme part of this township; I was principally induced to try my own efforts from the circumstance of their unwillingness to join the Methodists, who are established among some Indians about four miles distant from those I now allude to.

I have now the unspeakable delight to inform you that my humble services have been crowned with success so far, that I have gained their attention, and that they are now attending my Ministry stately every alternate Sabbath, on which I have to preach twice, as their languages are quite distinct. On last Sabbath there were between forty and fifty in attendance; and their demeanour altogether was marked with attention and reverence, which from pure Pagans may be considered extraordinary—so that I am inclined to pluck up courage and go on in the strength of the Lord.

But there are two great wants I feel.

First, the want of a well qualified interpreter.

Secondly, the want of some portion of our liturgy in the Chippewa tongue. I am not aware that there is such a translation in existence, but surely the expence could not be great in getting the Morning Service with some Psalms and Hymns, and the Gospels, translated for the purpose. This I would undertake to do myself in a very short time, if I had a good interpreter. Here is a field of a most interesting description open before me, and what a pity!!! if we cannot procure the means of attaching these poor, but willing to be instructed heathens, to our venerable Church. I could wish also that I had a little shanty to live in among them, say two days in a fortnight, where my presence in visiting them, from wigwam to wigwam, would have an additional effect, besides that it would aid me so much in acquiring a knowledge of their language, so as to be soon able to preach to them in their own tongue the wonderful works of God. Were your Lordship at my elbow for a few days I am sure that no exertion would be wanting, and no step left untried on your part to promote these two grand objects which I have so much at heart in regard to these poor Indians. As to the rest of my extensive charge, I have always evening service at my own place every Sabbath, which is very well attended—indeed our house is so small that we cannot well accommodate more than thirty in the room. On the alternate Sundays I attend at the village of Delaware, where our congregation has exceeded my most sanguine expectations. Since our new Church was opened for divine service, the usual attendance, when the weather permits, is from seventy to more than a hundred. I have also established a Day and Sunday School, which are prospering; the attendance of children amounts to thirty.

I should have visited Chatham before this, but found my hands so full of work here, that I was unwilling to disappoint any of the congregations I have formed—besides *Chatham is forty eight miles from me*, and I cannot afford to be at more expence than I feel I am at present subject to. With my present engagements, family, and two servants (man and woman), and keeping also a few horses (less could not go through the work I have for them), I cannot cover my expences at less than £200 per annum. The inhabitants of this place are really so poor themselves, that I do not expect one penny from them, and I am consequently eating away my little capital and cannot help it, and I greatly fear when that is gone I must become either a bankrupt, go to jail, or return to the wars and woes of Ireland; but “Tribulation worketh patience, and patience experience, and experience hope,” and I strive to trust that the Lord of all these gifts will do what seemeth him good, and finally over-rule all to his own praise and glory. I have, in conclusion, to express my sincere thanks for your present of the Catechisms, and have the honour, &c. &c.

RICHARD FLOOD.

To the Lord Bishop of Quebec.

SECOND LETTER FROM THE REV. R. FLOOD,

Missionary at Delaware and Caradoc, by whose exertions the Bear Creek Indians, upon the river Thames, in the Western District of Upper Canada, have been brought to the knowledge and profession of the Christian Faith. The Letter is addressed to the Hon. and Right Rev. Charles James, Lord Bishop of Quebec, and is dated Caradoc, June 10th, 1836.

MY LORD,—When I had the pleasure, some time ago, of communicating to your Lordship the spiritual state of this mission, and its increased extension, by engaging the attention of the Bear Creek Indians, on the Thames River, I had before me the rough work of dealing with man in his most uncivilized, and consequently demoralized state that we can possibly conceive. I continued, however, preach unto them regularly every alternate Sabbath, from the early part of last year, to the present time. Their attendance has now become regular and systematic, and they are decidedly attached to our venerable Church. On Sabbath last, which was my turn to preach to them at the Indian village, I took five hours to walk there. Starting early in the morning; but having to walk through a densely entangled forest by an Indian footpath, jumping from one fallen tree to another to avoid swamps and mudholes, devoured by mosquitoes, and under a burning sun, it was noon before I arrived, though the distance is only twelve miles. This additional hardship and difficulty has befallen me in consequence of the foundering of my horse, which happened some time ago, since which time he has been useless to me, without a prospect, in my reduced circumstances, of repairing the loss. The attendance of the Indians with their chiefs, and wives and children, was upon a large scale. After divine service I attended a Sunday-school which I have established. I am obliged to use signs and gestures as yet to make myself intelligible to the children, with such little of the

Chi-pewa language as I have been able to acquire. I remained over the night, sleeping on the hard floor of a wigwam, for the purpose of holding a meeting on the following day. Monday, agreeably to their request conveyed to me during the preceding week, which was, that I should take down their names, and receive their most solemn promise in the presence of Almighty God to abstain from drinking, I attended them, and having done as they wished, I prayed for a blessing on the good work, and then preached to them from the latter part of the fifth chapter of Galatians, shewing what are the works of the flesh, and to what they must inevitably lead if continued in, as well as the contrast, the fruits of the Spirit. Your Lordship is aware that the Indian character and temperament is such that temperance with him is quite out of the question, for if he tastes but the smallest quantity of spirits, he cannot resist the temptation of taking more, and getting himself intoxicated; therefore total abstinence is the only specific from this sad propensity. Of course I do not mean to say that this is the character of the converted and civilized Indian, but I speak of him only in his unconverted and uncivilized condition. I can, even now, though the time has been comparatively short, rejoice over a few who have given up altogether their "waubenois;" the Indian saturnalia.

I send your Lordship herewith a letter from my Indian schoolmaster, which I am sure will prove both acceptable and interesting to you, as it shews in so plain a light, that an impression, to a very considerable degree, has already been made upon the minds of this interesting class of human beings. As my Indian mission begins now to wear a cheering aspect, I mean, under the Divine assistance, to ride occasionally among them. I have already commenced the building of a small Mission House on my own responsibility. I expect a little aid from some Christian friends in Ireland towards this work, the entire, when finished, will not, I expect, exceed one hundred pounds. I feel convinced from your Lordship's wonted liberality and well known interest in missionary enterprise, that if there be any disposable funds in your hands, my appeal to you will not be in vain, but as I have before stated my greatest present difficulty, and one which affects the mission most, is the pressing want of a horse. If your Lordship could equip me with one, as I am now entirely dismounted, you would confer a great favour on me, and on the mission generally, as I suffer exceedingly in such long journeys on foot, during this warm weather particularly, between Delaware and the Indian villages, and at present my extremely reduced circumstances cannot afford the purchase even of a much more trifling article. Hoping soon to be favoured with a line, I remain, &c.

R. F.

Endorsed in the Bishop's own hand, "Rev. R. Flood, June 10th, 1836," and with the following remark, "authorized him, June 25th, 1836, to draw on T. G. Ridoult, Esq., for £30, to be placed to the account of monies raised in England by Rev. —, and the friends of the Upper Canadian Travelling Mission Fund."

INDIAN SCHOOLMASTER'S LETTER ENCLOSED.

Colbourn on Thames, April 26th, 1836.

REV. SIR,—I am happy in transmitting the following for your consideration. The Bear Creek Indians of the Chippewa Tribe have met in council, and have come to this conclusion, that they will be Pagans no longer; they are very anxious to have you give them your attendance the earliest possible convenience. They will expect to see you next Sunday, if it will not interfere with prior arrangements. Your answer by return of bearer will greatly oblige them. This is the second message which they have sent.—I am, &c.

JOHN H. FAIRCHILD.

To the Rev. R. Flood.

REV. R. FLOOD'S ACKNOWLEDGMENT.

Dated Caradoc, July 23rd, 1836.

MY DEAR SIR,—I have drawn upon Mr. Ridoult for the sum his Lordship was pleased to grant me, and feel grateful for his kind attention to my request, and equally so to yourself, as the channel through which the kindness flowed. My Indian mission has now assumed all the interest which arises from love and cordial attachment to me, on the part of the Indians, as their minister; and it is a pleasing reflection that so many are already attached to our venerable Church. Now that so much has been done, we must, under the Divine assistance, endeavour to provide for their spiritual wants. I have succeeded in one or two of my applications to my Christian friends on the other side of the Atlantic, in raising a small sum towards building my Mission House among them, where I propose to spend a part of my time for their benefit, as well as to acquire myself such knowledge of the Chippewa language as may enable me to preach to these poor people, "in their own tongue the wonderful works of God, and the unsearchable riches of Christ."

Rev. S. J. Lockhart, Chaplain to

R. F.

the Bishop of Quebec.

THIRD LETTER FROM THE REV. R. FLOOD.

MISSION TO THE MONSEE AND BEAR CREEK CHIPPEWA INDIANS,
UPON THE THAMES RIVER, NEAR LAKE ST. CLAIR.

The first and second Letters from Mr. Flood to the late Bishop of Quebec, have been printed in the reports circulated, as received from the Bishop of Quebec. The third received by W. J. D. W., since his Lordship's death, follows.

Caradoc, near Delaware, August 2, 1837.

REVEREND SIR,—I esteem it a privilege to be permitted to open a communication with those friends of my dear and highly valued Bishop, who, under God, have been the honoured instrument of aiding him in doing much for the propagation of the Gospel in this bleak howling wilderness, as I have been lately informed by your faithful and devoted Missionary, Mr. Green. He has just paid a visit to my Indian Mission, and he signified to me the kind and christian concern of yourself and friends for

the best interests of the poor Indians, and also your request of learning some particulars in reference to this long neglected race of human beings.

Our highly valued and truly pious Bishop gave me to understand shortly after my arrival in Upper Canada, that he would give his sanction to my appointment in any part of the province that I might select as a Missionary Station. After labouring as a Missionary throughout a considerable portion of this country, preaching the words of eternal life whenever an opportunity presented itself; I was at length induced to select Caradoc as my head quarters, being, in my judgment, the darkest and most benighted corner in the province, where some hundreds of poor children of the forest have been, from time immemorial, perishing from lack of knowledge, and none to offer them the bread of life. It has been matter of surprise and astonishment to me, since it has pleased the Most High to open a door of utterance among them, that these precious souls, for whom *also* Jesus bled, should have been so long overlooked by the many and various societies, whose object is the glory of God, and the salvation of sinners. I have had many difficulties to contend with in my incipient endeavours to arrest their attention, and bring them under the merciful yoke of Gospel light and truth, which you can see more at large by referring to the Dublin Record of December 12th and 15th, 1836. I gave a valuable friend and brother, the Rev. Mr. Minchin, permission to publish such extracts from my Journal, as might not only interest the christian public, but might tend to create some fund, whereby I might be enabled to promote the good work in this varied sphere of labour; I have, however, had no assistance from that quarter, and conclude that my friend has not been able to accomplish the object in view. The only assistance I have to acknowledge is £30 from my invaluable Bishop (part of your funds), for the purpose of purchasing a horse, in July, 1836; and £50 granted by the New England Company, with a proviso that I was not to look for further aid from them, in consequence of the limited fund the company possessed. This sum I appropriated towards building a Mission-house among the Indians, which still remains in an unfinished state for want of funds to complete it, and which, of course, if uncompleted must soon go to decay. The house (a plan which the Bishop approved if I could raise the means,) would have enabled me to remain the entire of every alternate week in the Settlement, and would thereby have facilitated the grand object of evangelizing the tribes, as well as maturing my acquisition of the Chippewa language, so as to declare to them in their own tongue, wherein they were born, the wonderful works of the Lord.

The means of living among them cannot however be obtained without great expence, as there is no cart or waggon road leading to the village, and every article in the way of provisions must be conveyed the distance of from twelve to twenty miles either on horseback, or by the Thames River in canoes. I suffer more than I can describe in visiting them from Caradoc every other Sunday, and occasionally on week days, particularly during this winter weather; as I can only ride half the way, and must then walk the remainder by an Indian path, through a very close and

tangled forest, wading through swamps, in some places up to my knees, devoured by an army of mosquitoes the entire way, so that my hands and face became dreadfully swollen and blistered—together with the danger of encountering the rattlesnakes, &c. which abound in this pathless wilderness. After I have preached to the two tribes, the Monsees and Bear Creek Chippewas, it is so far advanced in the day, that I have repeated hairbreadth escapes, and am not unfrequently benighted before I can emerge from the forest, sometimes not reaching home till after ten at night. The average congregation at the Indian Church is from fifty to an hundred souls; over whom I can rejoice, “as accepted in the beloved,” who not only profess Him as their “all in all,” but who walk worthy of their high vocation.

Halfnoon, Snake, and Hoff, of the Monsees, not only love the truth as it is in Jesus, but are most useful auxiliaries to my labours among their people: one acts as interpreter, the other two as exhorters. Ten of their children can read tolerably, and four have committed the Church Catechism to memory. These are pleasing instances to record; and surely when we reflect on the inestimable value of one soul, we shall form but a low estimate of the labours and difficulties and sacrifices to preserve it; knowing that a bright day will come, when our “works and labour of love,” though there be much weakness in them, shall be more than amply repaid—and will not be forgotten by Him who maketh “the outgoing of the morning and evening to praise him.”

Could a permanent salary, adequate to the support of a resident Missionary be procured, much good, under the Divine blessing, would inevitably result. My Indians are now so attached to our venerable Church, that it were a *pity* to desert them, especially as they will not listen to ministers of any other denomination, much less join in communion with them. I fear I shall not be able to continue my services much longer among them for want of the means of support—the little capital which I brought out having been entirely expended in the service—were the kind and christian efforts of your friends enlisted in their behalf, something may yet be done to save this interesting Mission, an anxious object to my dear lost Bishop, from languishing and dying away. I shall be most happy in not only furnishing you with every information connected with them, but with copious extracts from my journal. Pray, present my kindest christian regards to that man of God, my beloved Bishop; and may his end be peace when his sun goes down.

I remain, Reverend Sir,

Your obedient servant,

R. FLOOD.

Rev. W. J. D. Waddilove.

In agreement with the sentiments expressed in the Bishop of Quebec's letters, previous to his illness, though no positive direction was given for continuing aid to this Mission, the Bishop of Montreal has been requested to continue £25 sterling for the year ending July, 1838.—W. J. D. W.

COPIES OF "THE EXTRACTS" ALLUDED TO BY MR.
FLOOD, AS INSERTED IN THE DUBLIN RECORD.

1836.

In the early part of last year, I experienced much discouragement in one part of this mission, where I had established a regular station, for the exercise of my ministry, once every fortnight, adjoining the township of Ekfrid. I dare say, the novelty of seeing and hearing a missionary of the Church of England for the first time, attracted many in the neighbourhood, who hitherto, as far as I can learn, never enjoyed the ordinances of any Church, or the privileges which the Sabbath presents, as prized in more favoured lands. Their attendance at this place had so fallen off after regular visits on my part for twelve months, that, on one occasion, having seen only a few of them assembled in a barn (this being the Church pro. tem.) I took the opportunity, after divine service, of acquainting them, that if twelve of their families agreed to assemble statedly, and promised me to that effect, I would feel it my duty to continue my visits to them, but as I did not receive any such proposal, I thenceforth determined through the Divine aid, to visit the Pagan Indians settled on the Thames, about seven miles distant from that place, and to give them a similar trial at least for the same period of time. But here I would remark, that the settlers in the above quarter embraced only a few Church of England persons, and those, alas! appear to me so lost to all semblance, much more sense of religion, that they really outstript their non-professing Yankee neighbours in every thing that evinces a bankruptcy in religion. I do, indeed, recognize the hand of the Most High in directing my steps to the poor untutored Indians, by whom, on my first visit, I was well received. They immediately met and gave me an audience,—their unsophisticated minds being as yet free from the grosser vices of the ungodly white people. Their superintendent, Col. Clyncb, had previously informed me, that in his opinion, they would never join any of the American Sectaries, as these had often tried to effect it, and that *if they would listen to any*, he must be a minister of the Church, which their great Father, the King, professes.

June 5th, 1836.—Walked to the Indian village distant twelve miles from my residence, as I had no horse of my own, and could neither hire or borrow one in my neighbourhood. The first three or four miles lay through a settled part of the country, before I turn into the uninhabited forest;—spoke to a person as he was washing clothes in a stream of water opposite his dwelling, of the sin he was committing in breaking the sabbath. This man and family never attended public worship, but this sad neglect of the means of grace, and consequently the demoralized state of the Settlers generally, is become the crying sin of this part of the province in particular. Called to see two other families, who were equally indifferent to the subject of true religion as their neighbours—warned them of approaching displeasure of Him with whom they will have to do ere long, and entreated them to flee from the wrath to come by believing in the Lord Jesus Christ, whom the father hath sent to deliver his people from sin, death, and judgment. They seemed thankful; but I

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have known them to be both graceless and thoughtless on these important concerns. It must appear extraordinary and passing strange to a well-ordered society, who can appreciate Christian privileges, that out of forty families located in this part of the township, only one attends divine worship in the village of Delaware. Arrived at Monsee about noon, having taken five hours to accomplish the journey, the day was also remarkably hot. The Indians, as usual, with their chiefs, were assembled neatly dressed in their showy garments, and listened with the greatest attention to my discourse. Preached from John xiv. 15, showed them the source of all love, in the grand scheme of Redeeming love, the in-dwelling of the blessed Spirit in all the Lord's people, one prominent feature or proof of which was love, so that the hearts of all his justified and sanctified ones should be as 'the heart of one man; besought them most earnestly to seek the Lord while he may be found, and to pray for his Spirit. O may the love of Christ influence all their hearts! Afterwards attended a Sunday-school I have lately established among them—to the little ones I have to use signs and gestures as auxiliaries to a little smattering of Chippewa, which I have acquired to convey my meaning.

I remained over night, sleeping on the hard floor of a wigwam, for the purpose of holding a meeting next day agreeably to their wishes, as communicated to me in the course of the past week, which is to write down their names, and to promise most solemnly on their part to give up the use of ardent spirits for one month, which I gladly encouraged and readily complied with, as this sad indulgence in strong drink has become the besetting sin of the American Indians, as well as of too many of the white population, from whom they have derived this grand curse. After having in the first place prayed for a blessing upon this gracious step they were about taking, I preached from Gal. v. 14, 15, showing what are the works of the flesh, and what they must lead to if persevered in—eternal death, as well as the contrast, the fruits of the Spirit; urged upon them the necessity of living in the exercise of those blessed fruits, by the consideration of the shortness of time and the approaching judgment. During the delivery of my discourses, they invariably mark their assent by the hoarse guttural sound (augh), which signifies yes, or amen. I must here remark, that the Indian character is such, that temperance with him is out of the question, for if he but once tastes the smallest quantity of spirits, he cannot resist the temptation of indulging in more, until he becomes completely intoxicated—therefore total abstinence is the only specific for this propensity. I am far from meaning that this is the case of the civilized and converted; far from it. I can even now rejoice over some who have altogether given up for some time their (waubenois) the Indian saturnalia. The resolution they adoped was to the following effect:—

At a meeting of the Bear Creek, Chiefs of the Chippewa, as well as the Chiefs of the Monsee nations, with their people, held in their school-house and (wig-a-wam kesh-e-monnedoon) house of God, at Old Monsee, on the Thames, this 6th day of June, 1836:—

"That we believe that the fire-water (spirits) of the white men is very bad for our bodies and souls, and that we and our people will strive to be sober, and to obey our father (i. e. me) in all he tells us, that the Great Spirit has spoken in his book."

As each gave his cordial assent to this measure, I requested that they might also declare the same before the assemblage in their own language, in the accompanying words:—"May God give me the great and good and holy Spirit, to fight against sin, for the sake of Jesus Christ our Lord." John Fairchild, school-master; James Groesbeak, Chippewa interpreter; Kanoting, head chief Misco-comon; Chief Charlo, ditto; Kaube-Ketung, ditto; Memtegosh, chief captain, fox fighting chief; Kezisswabah Kankaubin, of the Chippewas; Captain Snake; Chief Abraham Hoff; Logan of the Monsees.

Returned from the village by a different route along the Thames, calling on the way to see two families. The head of one of these, in the course of conversation, informed me, that he should like to attend sometimes the Delaware Church, but his wife's family, who are like himself, all Yankees, would not suffer it. This family attends no where, like too many of the same class, and their children were never baptized; but this is a rite they never think of observing. This total indifference to religious subjects here, as well as *elsewhere*, seems to arise from a hostile feeling to all order and good government. For, notwithstanding all the boasted liberty of the American, at least in this part of the country, I can only see it exhibited in the way of ignorance, presumption, and irreligion, in fact, their idea of liberty means licentiousness. But then it is admitted on all hands that the Canadian Yankees are the worst specimen of the State's people. They certainly constitute the lowest grade in intellectual life; and, as I have said, their ideas of liberty are so perverse, that religion of every shade is sadly discountenanced, and republican politics seem to be regarded as their daily bread. On my visit to the other family, a few miles further on, I felt even more distressed in holding converse with them on the all-important subject, "the one thing needful," as they are natives of England, and only a few years settled here. When I had to speak to the father of this family in the way of reproof for neglecting the means of instruction and the public ministry of the Church, which is only a few miles from his place, his only reply was, that he considered the distance too far to go to Delaware; and moreover, he said, he felt so tired after the week's work. It is melancholy to think the great lack of religion, alas! that prevails among this description of English who have settled in these parts; they are wretchedly ignorant of the Scriptures, with the exception only of a few families, who indeed love to hear of the things which belong to their present and everlasting peace.

June 11th.—It was matter of agreeable surprise to me, to see all the Indian chiefs come to my residence this day, for the purpose, as they said, of attending at the Delaware Church on to-morrow; accommodated them for that night as well as I could—some in the cottage and the rest in the out-offices. Their interpreter explained all that I said at evening prayer.

12th.—The Church at Delaware was unusually crowded; so much so that some of the Indians had to sit upon the floor.

After divine service, when the congregation dispersed, I signified to the Indians to remain, when I communicated to them, through the interpreter, the subject of the sermon, which was from Luke xii. 30, 31. This was the first time they were present at the church of white people. Nothing could exceed the decorum and order they observed during the entire service. They afterwards returned to my house to partake of some refreshment, which I ordered to be got ready for them; the repast being over, each, according to his rank, took his leave by shaking hands with me, and departed for their home highly pleased with what they had heard, and with meeting so many of their white brethren (so ganash) in the house of God. I could understand that one of the inhabitants of Delaware, a most worthless character, offered one of them liquor, but the Indian nobly resisted the temptation, and had the firmness not to violate the solemn promise he made at his own church.

August 18th.—On arriving early this morning at that part of the Indian village inhabited by the Monsees, I observed an unusual stir among them, all preparing to attend Church. Capt. Snake, their principal and most influential chief, had just visited their different wigwams and camps to give them notice. This character, whom I frequently allude to in my journal, is a most interesting being, and latterly has become so decidedly changed that his entire soul appears to be devoted to the Lord; he, with others, are candidates for baptism. Moreover, he is quite a little gentleman in his manners; in him I have not only the church-going bell to give the people timely notice, but an able assistant also to warn them to flee from the wrath to come. He addresses his tribe not only as an interpreter for me, at the time of service, but at all ordinary time takes every opportunity to advise, admonish, and direct them to divine and heavenly things. After he gets them all in motion towards the Church, he then follows them in the rear to see that none lags behind. In his younger days he distinguished himself as a celebrated warrior, fighting on the side of the British at the head of his tribe, during the revolutionary war. The Bear Creeks happened to be absent, some in visiting their friends at St. Clair River, others in hunting expeditions, with the exception of two families, who attended with their children. After morning service, which I am obliged to shorten, as the same with the sermon must be repeated by different interpreters, I preached from 1 Peter v. 8. Hoff interpreted for the Bear Creeks, and Croesbec for the Chipewas. After concluding with the blessing, Captain Snake stood up and addressed them, recapitulating the leading topics of the sermon, enforcing most touchingly, as I was afterwards informed by Hoff, the necessity of sobriety and watchfulness, as the enemy of souls attacks but too successfully such among them as are destitute of christian graces. As the hour was too far advanced in the day to hold the Sunday-school, besides the children were hungry, as I perceived some of them eating squash and roasted Indian corn, after Snake closed his discourse, I gave the children notice to attend next day, as I shall remain for the night, and would have more time to hear them all say their lessons.

29th.—About twenty-five children were present this morning. An adopted child of the young Bear Creek Chief, read the

entire Church catechism correctly, and repeated from memory about half of it in English. So did Wamquin, young Snake Memtekosh's eldest boy, and some more boys and girls whose names I do not know. I purpose baptising these children as soon as I am satisfied that they clearly understand the first principles of the gospel and the Church catechism. The younger class said their spelling and alphabet lessons very well. I gave to each in the reading class the catechism in Chippewa, which they can read well, and no doubt can understand it much better than the English. It is now little more than twelve months since the school was opened for the admission of their children, besides the Indian children are, of all others, the most irregular in attendance, as they always accompany their parents in their excursions; and they are so attached to their children, that they will not suffer them out of their sight for any time. I dismissed the school about three o'clock, p.m., having given them first a few words of advice in my broken Chippewa. After this, visited A. Hoff's, of whom I have good hopes, gave him and family suitable advice, and took leave. The next visit was to Half-moon's, a truly excellent creature; spoke to him of the wonderful and matchless love of Jesus Christ the Son of God, in dying for us, poor foolish wicked sinners, and of the promise of the Holy Spirit to his believing people, and of the necessity on our part, of resorting frequently to prayer, as one of the means of acquiring strength, to stand against the wiles of the wicked one. He sensibly felt every word of this, for the tears trickled down his sable cheeks while we were on this subject; and in parting, I have no doubt that his (way-we-ne) thank you, come from a heart overflowing with love to me, for the truth's sake. Called then at Captain Snake's camp, where I also met with Westbrook, another Monsee chief, who attended at prayers on yesterday, both were glad to see me. I sat with them, and conversed on the all-important subject—the salvation of the soul; I then knelt down and prayed with them; both these understand all I say, though they can speak but very indifferently in English. Left hence about half-past four, and reached my residence near Delaware about half-past eight; a shower of rain made the Indian path by which I returned very tedious and unpleasant; added to which, I felt tired and hungry, as I was fasting the entire day, the poor Indians using no other diet than roasted corn scup, which is both unsavoury and unpalatable—their cookery is certainly of the worst kind.

11th Sept.—On my way to the Indian village, called at a young man's house, a native of Scotland, who has been in the habit of accompanying me to the Indian church for some Sabbaths during the past as well as the present year. Our conversation by the way is commonly on the subject of true and undefiled religion. I fondly hope that this person is now really awakened to a sense of vital godliness and true christianity. I have known him, on first settling here, to be in the habit of drinking too freely, and therefore neglecting the means of grace; it is delightful to witness in such a person, so remarkable a change; now, the Sabbath and the privilege it brings, are subjects of joy, peace, and comfort.

On reaching the village, I immediately perceived it to be deserted, to all appearance. Seeing none stirring abroad, I called at my friend Snake's camp, and out he came, dressed as usual, in full regimentals, (a la Indienne) with his silver hilted dagger of his own workmanship, dangling by his side, suspended by a very small and handsomely gilt chain, with the accompanying addenda of sash, turban, moccasins, &c. "Where, Captain Snake, are your people, I can see none about the place?" "They are all gone to Church before you, and I stay home that none stays back till you come." "Good, Brother Snake, I replied, you just come up to my idea of what a chief ought to be—a chief or head-man in every good word and work—to be a chief leader among your people in all things holy, just, and good: to be a chief under the great Captain of our salvation, Jesus Christ, is the most honourable office on earth." The old man appeared much pleased with my remark, and said, "so it ought to be." When I asked him, was his squaw gone to Church, he answered, "*no go to-day, she sick.*"

On reaching the Church, I found his people already assembled in their places. I waited a while for the Bear Creeks to arrive before commencing service. The text was from Rom. viii. chap. latter part of 9th verse; whereupon I commenced by pointing out the spirit that all men are naturally possessed of as the children of guilty Adam—its awful effects is too frequently exhibited to us in the world—instanced the melancholy end of George Johnson, a native of England, at the village of Delaware, who met an awful death in the course of the past week by falling from a loft in the dead hour of the night in a state of intoxication—then proceeded to show them, by contrast, who the Holy Spirit is, especially as regards his fruits—the Spirit that wars continually and effectually against the evil one—this Spirit which the Most High has promised to give all those who believe, love and obey the Lord Jesus Christ the Saviour. I concluded by telling them how deeply interested all true Christians are for their salvation—alluded to our monthly meetings at home, on the first Monday evening of every month, for the out pouring of that blessed Spirit, and spread of the Gospel among them. After the interpreters concluded their task, then Snake arose, and with uplifted eyes to heaven commenced to touch briefly on the leading heads of my discourse; from thence he proceeded to exhort them most powerfully and feelingly, as appeared from their frequent ejaculations, urging them to "lock up all these things, which are the best riches, in the store-houses of their hearts." I then examined the children of my class in reading a little in the New Testament, and in repeating the Catechism. I have promised to make each child a present of a Prayer and Hymn-book who commits the Church Catechism to memory, and repeats it to me without missing a word. With the anticipation of this treasure they are really overjoyed. To have a Prayer-book and another of Hymns in their own hands, like the few white persons whom they see at their Church sometimes; the idea of this actually transports them with joy, and it serves at the same time to give them a spur to redouble their industry, perseverance, and diligence, in learning these prized tasks.

ADDRESS

From the Bishop of Quebec to the British Public, in behalf of the Church of England in Canada, received in July, 1834.

FELLOW CHRISTIANS,—The peculiar circumstances of the Church of England in the Diocese of Quebec at this juncture, from the spiritual destitution of many people, and the diminished support afforded to the Clergy, make it incumbent upon me to use every exertion to remedy the evils, and to supply the wants which press upon us so heavily. A brief, plain, and simple statement of these circumstances will, it is believed, be sufficient to command attention, and to procure assistance from a generous public, which is so much needed.

The Protestant population of the Canadas, owing partly to the scattered situation of the people in this extensive country, and partly to the ignorance of Christian Benevolent Societies as to their real condition, have never, at any time, been well supplied with the services of the ministers of religion. But of late years the number of those who are destitute of the public means of grace had greatly increased, in consequence of large and continued emigrations from the mother country; and numerous bodies of emigrants are now living in settlements near to each other. Their great need of the ministrations of the Church, and their increased facility, from these circumstances, to make improvement of them if within their reach, are manifest; but in many instances these settlements are quite remote from the residence of any Clergyman. We have long felt the want of Clergy in these provinces; and a principal cause of this want has been a deficiency of means for their support. Those who have at different times come out from England or Ireland, or who have been ordained in this country, have hitherto been maintained partly by his Majesty's Government, and partly by the Society for the Propagation of the Gospel in Foreign Parts. But at the very period when the services of the Church are more than ever needed, the usual annual grant to that Society from the Imperial parliament has been withdrawn. In consequence of this measure they have been obliged to reduce the scale of their allowances one-half; and their Missionaries upon the most favourable footing will now receive only £100 a-year; in addition to which evil, severely felt by many deserving men and their families, the Society are compelled to abstain from the establishment of any new missions. It is obvious that these measures throw a heavy burden upon the ministers and people in these colonies; a weight of loss, and expence, and distress, more than they can bear, and justify them in calling on their friends and neighbours to help them.

If the people upon the spot have not fully done their part, they have at least done much, and are, I trust, willing to do more. They have generally made exertions and sacrifices for the erection of Churches, several of which I am necessitated to leave very imperfectly supplied, and a few altogether unserved. In some instances they have built parsonage houses, or otherwise provided a residence for their minister; and they are about to be called upon, according to their means, to make immediate

and stated contributions towards the maintenance of the Clergy. But there are few places in which they can do more than a very little for their support, especially in the settlements still unprovided with ministers. Although I would hope that the Clergy of my Diocese have learnt how to be abased, and to suffer need for Christ's sake, yet surely they ought not to be left to struggle with absolute poverty; and I have no hesitation in saying that a Clergyman in Canada cannot maintain himself and his family with suitable respectability upon an income of less than £200 a-year. This the greater part of the Clergy have hitherto received, and uniformly been led to expect as their continued yearly income; and there will be many cases of extreme hardship if the salaries of tried and laborious servants are to be thus reduced in their declining years. There is, I fear, little prospect that the resources of the country, that is, either the proceeds of the Clergy reserved lands or the contributions of the people, will, for a considerable time to come, afford them such an income as I have here stated to be necessary. Notwithstanding the generally flourishing state of the country, the persons are but few in number who have it in their power to subscribe largely for this object; and these again are subjected to constant appeals to their bounty from the distressed portion of the emigrant population, as well as in behalf of the various public institutions and improvements now carrying on in this country.

It should be mentioned also that the increased value of articles of commerce and agriculture, in consequence of the great emigration, is of no advantage to mere annuitants, and that the calls of the emigrant poor are peculiarly pressing upon many of the Clergy.

The population of Upper Canada exceeds 300,000 souls, and is rapidly increasing. Of 51,000 emigrants, who arrived from the British Isles in 1832, 30,000 settled in that province. The proportion of the Church of England to other denominations cannot be stated with precision; it is perhaps nearly one-third of the whole population. In Lower Canada, according to the census taken in 1831, the total number of souls was 511,917, about four-fifths of whom were Roman Catholics, (it will be remembered that this was originally a French Settlement,) and of the remainder nearly one-half were of the Church of England. In the Upper Province the number of Clergy is fifty-six, who will soon, with a very few exceptions, be entirely chargeable upon the means which can be raised in the province. In Lower Canada there are thirty-six Clergymen, of whom twenty-two are now paid wholly, and six in part, by the Society for P. G. F. P. The population of these provinces is scattered over so large a surface of country (the Diocese of Quebec extending 1,300 miles in length) that the labours of the Clergy, and the want of more ministers must not be estimated merely from the numbers of the people. Most of the Clergy serve at least two congregations.

It is proposed that the ecclesiastical resources of the provinces, together with the voluntary contributions of the people, should be applied towards the support of the Clergy now resident in the Diocese; but it has been here shewn that these are not

sufficient for the purpose, and that the want of additional Ministers is urgent and increasing.

It is particularly for the relief of the numerous emigrants from the British Isles, to provide them with the gospel means of grace, that this appeal is made to the British public. It would be very easy for a more able hand than mine to draw a moving picture of their wants, their claims, and their distresses, and to enlist all your good feelings in their cause; but I shall be satisfied in laying before you a brief and plain statement, confident that it will be sufficient to induce you to give them your present, and, as I hope, your continued assistance.

The majority of these emigrants, in leaving their native country and their homes, made great sacrifices and exertions, and separated themselves from much that was dear to them. Many of them by their removal have lessened the burthens of their respective parishes, and thus added to the means of their friends and neighbours whom they have left. It is in order also to relieve the people that his Majesty's Government, in reducing the public taxes, have discontinued the usual annual Parliamentary grant to the Society for P.G.F.P., one of the principal means for the support of the Clergy of these provinces. I shall not question the expediency of this measure, but I will take the liberty to state that I know one of the reasons upon which it was adopted to have been the propriety of calling upon the people for voluntary contributions in preference to providing for the support of the Church in Canada by legislative enactments, and the belief that the sum thus raised, in a manner more satisfactory to all the parties interested, would be larger than the annual Parliamentary grant. It is fair to make this representation; and although the expectation it holds out may be disappointed, the appeals to public charity being so numerous, it serves to strengthen our case;—and a stronger one cannot well be brought forward.

The emigrants, of whose sacrifices in leaving their homes, their friends and relations, their Church and their pastors, I have already spoken, are for the most part constrained upon their arrival in Canada to go into new settlements, or rather to commence making them, at a distance, for some time at least, from the comforts and even necessaries of life, and almost without the means of communication to enable them to procure assistance from those who are in more favourable circumstances. In addition to these privations, a great proportion of them are destitute of the services of the Church, of the benefits of public worship, of the offices and consolations of the Ministers of the Gospel. It is this want, this loss, this distress, aggravated to them by the recollection of former experience, and to be judged of in some degree by you, who at present enjoy these blessings denied to them, which we call upon you to relieve. We ask you to give them means to supply themselves with the ministrations of the Church, or to provide for sending them pastors to dispense them; we ask you to contribute not only by present bounty but by continued yearly subscriptions, to their temporal and spiritual welfare in things most valuable, things heavenly and eternal. You must be sensible that no people have a

stronger claim on your charity as fellow-christians, on your best sympathies as fellow-subjects and countrymen, many of them formerly your neighbours, some of them more closely connected with you by ties of friendship and affection, perhaps of kindred. You have many comforts which they want; add, then, to their comfort and your own, by giving of your substance in their cause, for the honour of God, and the promotion of religion.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

Without prayer you cannot expect the blessing of God. If you pray to Him in faith, truly caring for his glory and the good of souls, He will give the increase for the sake of Jesus Christ. In Him let us trust. He gave himself for us; let us help one another, and to the prayer of faith unite the work of love. The poor emigrants can make you no return of bounty, but whatever we do for our brethern—in Christian love—he accepts as done to Himself.

C. J. QUEBEC.

UPPER CANADIAN TRAVELLING MISSION FUND.

Sketch of the Rise and Progress of the Upper Canadian Travelling Mission Fund, established to assist the Honourable and Right Rev. Charles James Stewart, Bishop of Quebec, in answer to his "Appeal to the British Public," which reached this Country in July, 1834.

In the year 1833, the letters of the Bishop of Quebec, to me, mentioned in strong and pathetic terms, the difficulties and distresses of his people, (increased by the two previous years' emigration above 100,000 souls,) and his extreme anxiety to obtain the means of aiding a plan which "The Society for the Conversion of the Indians, and Propagating the Gospel amongst the destitute Settlers," (founded at Toronto, in 1830,) had tried, with considerable advantage, in the Home District, viz. employing a Missionary to travel about among the Settlers, to greet them occasionally in the Lord, where there was no prospect of obtaining maintenance for a settled resident Mission; so that at least a spirit of christianity may be kept up among them till more can be done. The same letters mentioned his intention of calling the attention of the mother country to the unhappy state of the emigrants, by issuing an "Appeal to the British Public," and urged me when it came, to give him all the support in my power. Time passed on, every letter expressing more and more strongly his Lordship's anxiety upon the subject, till in July, 1834, the Rev. ——— arrived, bringing with him the promised Appeal. It had been arranged by the Bishop, in expectation of support from a venerable body at home, that the Rev. ———, should act under their sanction and authority; but, for wise reasons no doubt on their part, the expected support was refused, and in consequence the Rev. Agent (considering the attempt to be hopeless) gave up the cause in despair, and deter-

mined *to do nothing*. Circumstances had carried me to London unexpectedly (the first time for seven years) and I there received the copy sent me by the Bishop—of course I soon learnt the state of things, and that there was no *provision for re-printing and circulating the Appeal*. However stringent the restrictions with regard to expediency might be as respected others, or the appointed Agent, I saw no earthly reason why, in so glaring a case of spiritual destitution (of which I was cognizant, but the public were not,) those bonds should influence me; and though, of course, the aid of an unknown individual must needs be trifling, *compared with what might have been*, by and with the advice of a lamented relative of the Bishop, now no more, (at whose house I was staying, and consequently had opportunity thoroughly to discuss the matter,) as the agent had failed in a second powerful quarter to which he applied, I resolved to undertake the *printing and circulation of the Appeal at my own risk*, and immediately writing to the Bishop, from Northwick Terrace, that I had done so.

The previous arrangements made by his Lordship, in expectation of sanction and support from the deservedly venerable body referred to, had provided for their interference, and that of other official parties, with regard to the funds. In order, therefore, to remedy the difficulties this might occasion, and to prevent the misapplication of our subscriptions to the subjects treated of in the early paragraph of "The Appeal," which we considered the Government ought to rectify, and were therefore resolved on no pretence to interfere with—and that we might secure to *ourselves* and the Bishop of Quebec, the sole application of them to the objects we had specially in view, and which formed the subject of the two last paragraphs of the Appeal, viz.: "*The wretchedness of the recent Emigrants and the Travelling Missions among them*," I appointed my own bankers, (Stone and Co. Lombard-street,) as our London receiving house—and such other provincial banks and booksellers as offered me their aid.

On the 1st of August, 1834, I received my first subscription, and on the 1st of November, after collections in St. Thomas' Church, Newcastle, and the Parish Church of Gateshead, upon the principle of prompt aid which I professed, I felt justified in writing to the Bishop, that he might draw on me for £50, and that I had reason to hope, in three months I should be able to meet another draft to the same amount. He received my letter in the end of December, 1834, a few days before the annual meeting of the society at Toronto, already referred to; and at a time when they were urgently pressed by the emigrants of the Midland District, to establish a Travelling Mission there; but the sum guaranteed was insufficient for the maintenance of the mission, and the project, though greatly needed, must have fallen to the ground. The unexpected subsidy, placed at the Bishop's disposal by me, on the part of our friends, removed the difficulty, and his Lordship immediately promised £25 towards the appointment, not absolutely pledging us to continue it; but on the understanding that he would apprise me of it, and had little doubt that we would *enable him to continue it for three years if we could*. In January, 1835, Mr. Stewart Harpur was ordained to the mission, and sent immediately to the work. The inter-

esting journal of his first year is ready for publication, if I could ensure a sale to cover the expences, so as not to injure our small fund. The other half of the sum enabled the Bishop to provide the services of the Rev. J. C. Usher, in the townships of Glanford, Saltfleet, and Binbroke, upon the shores of Bridlington Bay, for the year 1835. Meanwhile, with this explanation, I received letters from his Lordship, urging enquiries to be made regarding Mr. Vachell, who had been strongly recommended to him, as admirably qualified for a Travelling Mission; and desiring, that if such enquiries proved satisfactory, and *means for his maintenance could be procured*, wishing him to be sent out without delay, to undertake the London District. The enquiries were eminently satisfactory, but *the means I had not*. At this juncture the Earl of Aberdeen, then Colonial Secretary, placed £100 at my disposal, for the purpose of prompt assistance to the Bishop; and I immediately arranged with Mr. V. to proceed to Canada; guaranteeing him *for three years from his entry on the Mission in Upper Canada*, a salary of £70 per annum, and his reasonable expences out, subject to the approbation of the Bishop of Quebec. On the 29th of April he sailed from Liverpool, and after a very quick passage reached Quebec, a few days before the Bishop arrived from Upper Canada.

The emergencies of the Church induced his Lordship to detain him in the Lower Province, *with which our funds designedly, do not interfere*, and the Bishop arranged that his agreement with me should be suspended for the time, and *take effect again as soon as he had entered upon the Upper Canadian Mission*. Upon adopting this arrangement the Bishop wrote to me to commence fresh enquiries, and with as little delay as I could help, to send him a substitute for Mr. Vachell, in the London District—a dangerous step for me in the then state of our fund, but which I did not hesitate to incur. I was again successful in the event; and on the 19th of October, 1835, Mr. Thomas Green, B. A. of Trinity College, Dublin, sailed with most excellent testimonials from benefited Clergymen, in Ireland, to whom he was well known, and reached Quebec, via New York, in the end of December. On the 18th of January, 1836, he was ordained, (having been the Bishop's guest in the meantime,) and went immediately forward to the London District, in which he has continued to labour, with satisfaction to the people, and to the scanty supply of the neighbouring Clergy ever since. His account of his Mission, and the testimonial to his zeal and faithfulness sent to the Bishop, by the Rev. Francis Evans, of Woodhouse, in the district, have been printed and circulated—and have also appeared in the Church of England Magazine, the Record, and sundry Provincial Papers.

I pledged myself, in the outset, that the funds entrusted to me should be *promptly applied at the discretion of the Bishop of Quebec*, and on these three cases, Mr. Harpur, Mr. Vachell, and Mr. Green, I rest my justification. The first case also proves, that it is not without reason I claim to be a friend and fellow-labourer with "The Society at Toronto," though personally unacquainted with any of its members, except its president, the Bishop of Quebec. At the Bishop's request I became a subscriber to it from its outset in 1830, and have, in managing the fund entrusted

to me, been not less anxious to secure the three years provision of £25 for Mr. Harpur's Midland Mission, than to make good to Mr. Vachell and Mr. Green, the agreement for the same term.

In addition, however, to the above benefits to the destitute population of Upper Canada, without claiming any merit to myself, (though if I would I could by the accounts point out the justice of such claims,) I have to congratulate my own friends and those of the Bishop, that *by means* of "The Upper Canadian Travelling Mission Fund," we have been able to contribute in other ways, many beams of comfort to the latter and declining years of a most Apostolic Prelate. One great distress by which he was overwhelmed, and which met him daily, was *the total want of disposeable funds* to meet the exigences of his neglected Church, or to reward the zeal and diligence of his Clergy. Trusting to support, and armed with the confidence of those friends with whom I could communicate upon this point at his own request, I did not hesitate to assist him in this dilemma—and they may have the satisfaction of knowing—that small as our means have been, we did not fail him—and taking Canada as it is, *till an ample remedy for this evil* is provided, at the discretion of *authorities on the spot, able to learn, and free to act*, far less good will be done by large funds, *subject to rule and restriction in England*, than by smaller means *subject to no restriction, except care in the dispensers, that they do not ruin the instrument, by whose labour such supplies are obtained at home; or give to casualties what is absolutely required to make good the agreements entered into before.*

Under this latter head the same promptness of application is visible as in the preceding cases.

	£.	s.	d.
In May, 1835, the Bishop drew as gratuities for Rev. J. Padfield, the Rev. Francis Mack, and the Rev. D. Robertson, For Rev. S. Harpur, Midland District, first year and Rev. J. C. Usher, Glanford.....	50	0	0
In October, 1835, for Rev. J. Geddes, Hamilton, and Rev. V. Rogers, Richmond.....	50	0	0
In September and November, 1836.....	150	0	0
Rev. S. Harpur, second and third year.....	£50	0	0
Rev. J. Padfield, Leeds Mission.....	25	0	0
Rev. R. Flood, Indians on Thames River.....	30	0	0
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As I see at last that others are coming into the field (though the last thing in my view would be to throw confusion in their way, where the case is so appalling that *all our efforts are needed*,) I think it due to the Bishop of Quebec, to myself, and to the friends who have, for three years, supported the U. C. T. M. F. to make this plain unvarnished statement public. It is our friends, and the public, to determine whether they will enable me to make good the arrangements of the Bishop of Quebec, with the Society at Toronto, and individual Clergy—or transfer their aid through some other channel—for myself, my choice is made—help, or no help, I will make good the arrangements the Bishop of Quebec has left me to fulfil with Mr. Harpur—Mr. Vachell—and Mr. Green, and should any farther funds be entrusted to me, they shall be dispensed *upon the same principle, by authorities upon the spot*—The Bishop of Montreal, and the Society at Toronto.

W. J. D. WADDILOVE.

Beacon Grange, May 15th, 1837.

BRIEF EXTRACTS
FROM LETTERS OF THE LATE HON. AND RIGHT
REV. THE BISHOP OF QUEBEC,

Confirmatory of some of the facts stated in the preceding sketch of "The Upper Canadian Travelling Mission Fund," and proving that the editor did not lay claim to an authority which he did not possess, in this behalf, but what is of far more importance, shewing to the subscribers and supporters of the Upper Canadian Travelling Mission Fund—the warm feelings of affectionate gratitude and thankfulness, which pervaded the venerable Bishop's bosom to the last, respecting the aid which they gave him during the last three years of his laborious and eventful life.

FIRST LETTER.

Toronto, Upper Canada, 17th Nov. 1834.

* * * * I am much obliged to you for your letter from Northwick Terrace. On the 11th instant, I wrote to Lord Galloway, and having a copy of part of my letter, I now send you a transcript.

EXTRACT FROM TRANSCRIPT.

"The want of any funds at my command is a great inconvenience to me, as the late reduction falls particularly heavy on the Missionaries appointed since July, 1833; and some of them are most deserving Missionaries. The usefulness of the Travelling Missionary in this Home District, Rev. A. Elliot, makes the profitableness of the office to the Church very apparent. The number and increase of Episcopalians in this province proves to be greater than was generally supposed.

"A Mr. Cusack, of St. John's, (Catharine Hall, Ed.) has been highly recommended to me—and a Mr. Vachell, brother-in-law to the Archdeacon of the Isle of Man, is also highly spoken of as a candidate for such a Mission. They are not in holy orders; but I beg to commend them to the enquiries of your Society—(The Society alluded to by the Bishop was not framed, and the Editor having made due enquiries, and forwarded satisfactory testimonials to the Bishop, sent Mr. Vachell out at the cost of the U.C.T.M.F. in April, 1835.) I shall add, that there is not any provision for any new Missionaries either in Upper or Lower Canada, and that they are greatly needed by large congregations. I shall also observe, that the largest new and destitute congregations are for the most part Emigrants from Great Britain and Ireland, not long settled, and unable to do little or nothing towards the maintenance of a Ministry."

LETTER CONTINUED.

Accept my thanks for the continued interest you take in the Church in Canada, and for the assistance you afford us; I shall of course be happy to co-operate with you and other friends to the best of my power. I shall send this open to my brother James to read, and then forward to you.

Ever your's affectionately,
C. J. QUEBEC.

SECOND LETTER.

Toronto, Upper Canada, 21st Sept., 1834.

The Church here and myself are, I am sure, very much indebted to you for your exertions. I wrote to you on the 17th, and on the 19th received your letter of Sept. 21st. I shall not delay answering it in part, but some of your questions will require more consideration than I give them to-day. You seem to have interested many valuable friends in our cause; and I am obliged to you for printing copies of the Address, and getting so many Bankers to receive subscriptions. Do not neglect to keep an account of all expences you incur, and to pay them out of the subscriptions you receive. * * * * * It was to be expected that the cause of new Missions would be preferred, and I am disposed to meet the views of all subscribers as far as possible—all that we can get may be easily and usefully applied here. I shall draw on you soon, as you desire, for £50. I hope shortly to ordain a Travelling Missionary for the Midland District, Upper Canada.—Your's faithfully and affectionately,

C. J. Q.

Not unto us, O Lord, not unto us, but unto Thy Name give the praise, for Thy Loving Mercy and for Thy Truth's sake. •
May God give the increase!

THIRD LETTER.

Toronto, 16th Jan., 1835.

* * * * * I am so much obliged to you for your zeal and exertion in the cause of the Canadian Church, that I shall not delay writing a few lines.

On Sunday last, I ordained Mr. F. S. Harpur, Deacon, to be Travelling Missionary of the Midland District, Upper Canada. Our Society here for the Indians and the destitute Settlers, have promised him £75 per annum, and I have promised him out of your funds, £25 per annum. * * * * * Again let me beg of you not to charge yourself unnecessarily with any expence. It would not be right—your sacrifices and exertions are great and ample.

In general, £100 per annum is about sufficient for any Missionary who is a single man, and you will remember my former charge—we do not want married ones—when we parted at Thorp, some years ago.

I will supply you with information for your purposes, as time, opportunity, and circumstances may enable me. Your letter of October 21st, received two days ago, is very acceptable and satisfactory, and I have endeavoured in this one to notice the chief points of it. I cannot well at present say "how few Missionaries" we could do with, I would rather say the more we can get the better.

There are *twelve* districts in Upper Canada, and there is a Travelling Missionary only in *two* of them. * * * * *

C. J. Q.

LETTER DURING THE BISHOP'S FIRST ILLNESS.

Toronto, Upper Canada, 30th April, 1835.

REVEREND SIR,—I am directed by the Bishop of Quebec to acknowledge the receipt yesterday, via Halifax, of several kind

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and satisfactory communications from you, respecting the progress of your exertions in behalf of the Church in Canada. His Lordship instructs me to say that he entirely approves of the whole of your proceedings, and that he trusts you will have been emboldened, by his last communications, to send out Mr. Vachell, by one of the first vessels for Quebec. His destination in this country is not as yet entirely decided upon, but it will probably be one of the districts of the Upper Province, to whose scattered and destitute population he will minister. The Bishop since his last letter to you, has assigned £25 currency of the monies raised by you to the Rev. J. C. Usher, having charge of the three townships of Binbroke, Glanford, and Saltfleet, in this province. Mr. Usher was ordained in January last, and is to receive £75 per annum, currency, from the inhabitants of the townships of which he has the charge. The £25 in addition is not certified to him after the present year. The Bishop is anxious that no time should be lost in sending you this brief information and acknowledgment of your kind and effectual services for his assistance; and I trust you may shortly have the pleasure to receive a letter written by his own hand. * * *

FOURTH LETTER FROM THE BISHOP PREVIOUS TO THE ABOVE.

Toronto, 27th March, 1835.

* * * * * I approve of your letter to the Archdeacon of the Isle of Man, and I hope it will not be long before Mr. Vachell will arrive in Canada. I consider £100 per annum as the smallest salary which should be given to a Missionary, and especially to a District Travelling Missionary. You have done well both in raising and managing the monies—and my hearty thanks are due to yourself and all our other friends. I hope you will see fit to print again, and I beg that you will do it according to your own discretion. Our need of Churches, Parsonages, Ministers, and therefore of funds, is great indeed. Many of the people are coming forward to do their part. * * * * * Without the aid your fund affords me, I should have grown impatient. * * * * * The Church here is under great obligations to you, and I pray God to bless you and yours, and enable you to go on and prosper.

I have paid to the Society here £25, on account of Mr. Harpur, the new Travelling Missionary of the Midland District.
C. J. Q.

FIFTH LETTER FROM THE BISHOP.

Quebec, June 15th, 1835.

I shall not delay sending you the enclosed, and my hearty acknowledgments for your great and affectionate kindness towards me and the Church in Canada. Thanks be to God, and to you, his instrument—but I must delay saying many things which I ought to write, if it were more in my power to do so. Your perseverance and usefulness in our cause are invaluable. My health continues to amend—thanks be to God!

Mr. Vachell came to my house to-day from Mr. Brown's. He brought me on the 10th many valuable documents from you.

I have read all, but cannot now undertake to do justice to them—your zeal is worthy of all praise, and I do not see anything on your part to find fault with. I would say, continue to do all you can, and send out as many persons fit to be District Travelling Missionaries as can be found and paid. Mr. Vachell preached yesterday, and I was well pleased with him: I believe I shall recommend him for the district of London, Upper Canada. The Visiting Missionary for the Midland District is, I may say, provided for. — Tusach is, I am well informed, fit for a Mission; but I cannot now distinguish between separate provision for different districts—scrutinize him according to your best judgment. (He however declined going out.—Ed.) We, and the London District will, I am fully persuaded, make up Mr. Vachell's salary to £100 per annum—and some *few* places will nearly make up sufficient for resident Ministers, out of their respective means. * * * * C. J. Q.

SIXTH LETTER FROM THE BISHOP.

Quebec, 10th July, 1835.

My time has of late been excessively occupied, especially as my health and strength are very uncertain. I have been anxious what to do regarding Mr. V. The Archdeacon and Rector of Quebec is about to go to England, at my request, and he has been obliged very reluctantly to part with his Curate (Rev. H. Grasset) who is gone to Toronto, Upper Canada. We have requested and persuaded Mr. Vachell to take his place here, a very important one. There seems to be a signal Providence in this allotment, but you must excuse my entering into the particulars, the Archdeacon will however probably see you. The Archdeacon's engagement with Mr. V. will last till his return hither next summer D.V. There will be sufficient openings for his employment next year, and you may in the meantime send out in his place another Travelling Missionary, if you succeed in finding a satisfactory candidate—you must excuse the deficiency of my correspondence at present, for I am not equal to it, I have written to day to Messrs. Drummond's to pay all monies they have received on my special account to your bankers, Stone and Co. I hold myself bound, and see no difficulty with regard to providing Mr. Vachell's salary to the end of the three years guaranteed by you, and to be continued, I trust, much longer—if, however, I die soon—my reliance must be upon you and the Archdeacon, and above all upon God's over-ruling Providence. May God bless you and me and all your's, and believe me ever, gratefully, faithfully, and affectionately, &c. C. J. Q.

The reply to this letter was couched in such terms as the passage scored under—and the evident feelings of the Bishop's mind in concluding the letter, required—that he was to give himself no uneasiness about Mr. V., that the present appointment might be considered only suspensive, and when concluded, Mr. V. might fall back upon me, for that by the grace of God, with the Archdeacon's assistance, I would provide for, and see to the fulfilment of every pledge, and that I would seek for and send out a fit substitute without delay.

About the same time I received a private letter from a friend in Canada, touching upon these circumstances, and upon the Bishop's health—as it cannot but be interesting to all who knew and loved the Bishop. I shall venture to insert an extract here.

Quebec, Aug. 4th, 1835.

* * * * * "The Bishop has been able to pay us a visit and was here at the time your letters reached me—during his residence here he was in tolerably good health, and according to all human calculations, I think he might be spared many years to the Church and to his friends, if he would but relax his exertions—and labour more according to his strength—but this he cannot be induced to do. On the contrary, seeming to consider his days numbered, and anxious to work while his day lasts, he makes greater exertions in proportion as he thinks his life to be in danger—a few weeks ago, when he was commencing a letter to yourself, in the midst of it, he was threatened with a return of the disorder (letter No. 6.) He was conscious of it, but instead of laying his letter aside, he persevered like one anxious to finish his work before death came to prevent him. If you write to him soon—we wish you would suggest to him the necessity of taking precautions for the preservation of a life so valuable—and *apparently* so necessary to the well-being of the Church in these provinces—when I say this, I speak the sentiments, not only of every true Churchman, but every true Christian in the Canadas. You will by this time have been informed of the Bishop's arrangements relative to Mr. Vachell. I should be sorry if this circumstance should prejudice your exertions for the cause in England, or that there should be any disappointment on this account to your friends who were looking forward to speedy fruits from his labours in another sphere—I think it should not, and I hope it will not—it is true Mr. V. is not labouring in the precise spot, nor producing fruit in the identical subjects you and your friends had in view, when you sent him here, but have you therefore done nothing? You have sent us what we wanted, a zealous Christian Pastor, expecting to have him to support—it has pleased God to provide other means for him, while he is called on to equal labour in a sphere where he is equally wanted—you can send another equally faithful, and if he too and another and another were taken off your hands, till every desert ring with the gospel sound, except the very places to which they were destined—you will have done much for Canada—and after all your little cruise of oil remains (without a miracle) still full to light up the candle of the Lord in the very places which you originally intended. Mr. V.'s detention here is so unlooked for altogether, that I am inclined to acquiesce in the Bishop's opinion that it is so clearly the finger of God, that much good may be expected from it."

SEVENTH LETTER FROM THE BISHOP.

Toronto, Sept. 18th, 1835.

Accept my hearty thanks for your kind letter of June 9th, and for your continued and successful exertions in aid of our Church. Your account and disposable balance appear to be

correct. I have drawn for the sum of £33. 3s. in May last from the sums in Messrs. Drummonds, and have applied to the increase of salary to three deserving Missionaries—the Rev. James Padfield, of March, Upper Canada, the Rev. Fr. Mack, of Osna-bruck, Upper Canada, and the Rev. D. Robertson, of Stanbridge, in Lower Canada—and I shall be glad it appears in your account as so applied.

I shall also be glad (if you feel that you can, consistently with your profession, in making applications for your funds) that you would authorise me to apply a portion of them at my discretion, not only to itinerant, but also to settled resident Missionaries. Most of the Missions are very extensive, and in some cases it is easier to obtain subscriptions almost sufficient from the people in particular places, than through a district. This is particularly the case with Hamilton, at the head of Lake Ontario, to which I should be glad to contribute £25. The Missionary, Rev. J. G. Geddes, is a very suitable Missionary, of piety and zeal. The Rev. R. Flood, whose letter received yesterday, I enclose to you, is also a very diligent and faithful Missionary whom I am extremely anxious to assist—I will take care, D.V., to keep and render you an account in this matter. Favour me with an answer as soon as you can.

C. J. Q.

This letter was received October 18th, and, with the concurrence of Col. James Stewart, was replied to by return of post—thus “I am sorry to find you have any doubts as to *your own full power and discretion*, to use in any way for the benefit of *Upper Canada*, all the funds I raise for your assistance; you have no limit or restriction whatever, as regards the Upper Province, except such as are made by yourself in authorizing me to send out Mr. Vachell, and a substitute—Martins have orders to answer *your drafts*, and I am, and will be responsible for them.”

EIGHTH LETTER BY ORDER OF THE BISHOP.

EXTRACT.

Quebec, 23rd Nov., 1835.

MY DEAR SIR,—The October Halifax Mail has brought us the continued accounts you have been so good as to forward of the results of exertions in behalf of the Church in Canada—they are quite satisfactory to the Bishop, and I can assure you afford him much comfort. He is glad you approve of Mr. Vachell's temporary appointment at Quebec, and fully coincides in the propriety of your consideration for him, in saying that the period of his stay here shall only be a suspension, for that time, of your engagement with him. Mr. Green is not yet arrived here; indeed, as he must come by New York, we hardly expect him for a fortnight at least. His testimonials are quite satisfactory. The Bishop also approves of your other correspondence on the subject. * * * * Approved.—C. J. Q.

EIGHTH LETTER FROM THE BISHOP.

Quebec, Jan. 22nd, 1836.

* * * I have not time to make the acknowledgments I should wish to send you; but if I had, it would be out of my

power to satisfy myself. Mr. Green had to wait at New York till we exchanged letters, and the badness of the roads at this season occasioned great delay to the post and to travellers. He arrived here from Montreal on the 12th instant, in good health, and I am well pleased with him. I hope to ordain him on Monday next; and I propose that he should be appointed by our Society (Toronto) Travelling Missionary to the London District, for which Mr. Vachell was at one time destined by me. Mr. V. is going on well, and will I think make a good Travelling Missionary for another of the districts, as soon as he is released by the Archdeacon of Quebec from his present office here.

I left Toronto on the 24th of October, and arrived here on the 8th of November. Through the mercy of God, my health and strength have gradually amended—thanks be to Him, through Jesus Christ our Lord. * * * * *

C. J. Q.

Quebec, Jan. 25th, 1836.

The Bishop received your letter of Nov. 14th on Saturday last (23d). It gave him very great satisfaction; indeed, I am sure that your successful exertions to provide him with men and means have been amongst his chief comforts, so far as regards his Diocese, for some time past, under the Divine blessing. You have indeed, permit me to say it for the encouragement of yourself and friends, been an instrument of very great spiritual good to the Diocese. First of all in * * * * well learned, honest, and single eyed, and the Lord has blessed him greatly, and made him a blessing—he is now the fearless promulgator of divine truth to a not very patient people. Then Mr. Vachell, I now know him; and certainly he is a man of God. His sermon in the Cathedral yesterday morning on Isai. lv. 6—7, was faithful, methodical, and simple—well written and well delivered. The Bishop pronounced it, with an emphasis, an exceedingly good sermon—and his discharge of his pastoral work is in keeping with his preaching. Lastly, as yet, Mr. Green arrived here about a fortnight since, and has been the Bishop's guest since his arrival. His examination for Orders has quite satisfied me of his abilities and spirituality; and I look for a large measure of the Divine blessing on his labours. He was ordained this morning; and in a few days he will proceed to his Mission. These, of the Lord's mercy, are "Workmen that need not be ashamed," and of whom their employers, I am persuaded, also through his mercy, will not need to be ashamed. * * * * *

NINTH LETTER FROM THE BISHOP.

Quebec, 26th March, 1836.

I have been very deficient with regard to writing to you, and can not even now do it to my own satisfaction; I have, however, no difficulty in answering your principal enquiry. Although I am satisfied and pleased with * * * * I am inexpressibly obliged to you for maintaining your hold and influence with our friends and subscribers to my Diocese. After a time, I may, perhaps, wish you and your's to coalesce with them, but I cannot at present venture to give up any funds which you and your friends are willing to entrust to my care

for the benefit of this Diocese. I am not at present sufficiently prepared to fulfil engagements entered into, in a measure by myself, with more than one Clergyman, therefore funds applicable thereto are invaluable to me. I beg you to accept my most cordial thanks, and to give the same, as far as you can do it without great inconvenience, to your subscribers to Canada, for their support.

Your letters are to me highly satisfactory, though not a little favourable and partial to me—you have been my chief friend and auxiliary, and you holdly and consistently continue to be so; and I cannot with wisdom, I think, relinquish any hold I have upon you. I am glad, &c. My sacrifice, however, of £1000 per annum towards the salary of the suffragan, increases my obligations to you and your friends for all the help you give me. I am often overworked, but through the mercy of God, sleep has proved a great and frequent restoration, and this is a comfort and a good sign; yet I feel very uncertain of future health and strength. I could wish to particularize donors and donations, and my own thankfulness to each, but I am not at present able to do so conveniently or sufficiently. * * * * *

Believe me, ever inexpressibly obliged to you, &c. C. J. Q.

P.S. *Quebec, March 29th, 1836.*—The November Falmouth Mail arrived here yesterday, and I shall, according to your request, confine your funds to Upper Canada. * * *

TENTH AND LAST LETTER FROM THE BISHOP.

Birmingham, Nov. 10th, 1836.

Through the merciful providence of God, I arrived at Liverpool on Saturday night last, having sailed from New York on the 17th of October. I have been very deficient in writing to you, but it is my intention to come soon and see you and yours, D.V. I am on my way to London, via Oxford.

God bless you and yours, and believe me ever faithfully and affectionately, yours, C. J. Q.

My health has amended.

But, alas! at Oxford (the excitement of his return being too much for him), commenced that series of attacks which terminated in a long incapacity for any business, and finally, July 13th, 1837, in his death.

TESTIMONY TO THE ZEAL AND FIDELITY OF MR. GREEN,

Addressed to the (late) Bishop of Quebec, (and transmitted by him to W. J. D. W.) from the Rev. Francis Evans, Rector of Woodhouse Rectory, Woodhouse, July 6th, 1836.

MY DEAR LORD,—It is now sometime since I transmitted to your Lordship any intelligence from this part of your Diocese, and I feel it incumbent on me now to address you, especially with regard to Mr. Green and his labours.

I am very glad to be able to bear ample testimony to his zeal and faithfulness, as well as to his very great success in recommending himself, by his amiable deportment, to "all sorts and conditions" within the range of his labours. He has now

established a regular circuit, extending from Bayham (i. e. Port Burwell and Vienna) on the west, nearly to the mouth of the Grande river, upon the east; and extending as far as Burford upon the north. The places where he first began were in those congregations which I had collected, and where I ministered occasionally, but he has now added many to the number; and almost every time he returns here, it is with the tidings of fresh discoveries of scattered Church families, sufficient to constitute congregations of from twenty-five to forty souls in a place. I presume that Mr. Green's congregations are small compared with those obtained in other districts; but they are all likely to increase, both from the influx of Settlers, and from the increasing disposition of dissenters to attend his ministry; with the latter Mr. G. is a great favourite, as indeed those Clergymen are very apt to be, who preach conformably to the liturgy, articles, and homilies.

Mr. G. is looking forward anxiously to the period of his admission to full orders, as it will render him more efficient. He has been obliged to call upon me in two instances to go, at very short notice, many miles, to administer the Lord's Supper, to afflicted members of the Church.

With respect to his salary, I regret to say that my expectations, on that head, are, as yet, far from being realized. The whole country is in a state of *bankruptcy*, and there are many respectable people who are unable to meet the smallest pecuniary demand. I have not been able to collect here and at Burford, more than £12. 10s., and there are a few pounds more which I hope will shortly be handed to me. I directed the people at Vienna to establish a branch there, and to remit the money to Toronto: but Mr. G. is of opinion that the general destitution is more felt there than any where else. I trust times will shortly change for the better, and in the meantime express a hope that this part of the country may not be deprived of Mr. Green's *valuable*, and *universally* valued services.

I have the honour to remain, my Lord,

Your faithful and obedient Servant,

FRANCIS EVANS.

In compliance with an intimation received from the late Bishop, a short time before his last attack, the Society at Toronto have been requested to pay to Mr. Green the whole of his salary, £100 sterling per annum, and to charge it to the fund account.—W. J. D. W.

First Letter of the Rev. Thomas Green, B. A. to the Hon. and Right Rev. C. J. Stewart, (late) Lord Bishop of Quebec.

Springfield, Upper Canada, 4th July, 1836.

MY LORD,—I regret extremely not having had an opportunity of seeing Mr. Anderson, having been busily employed in distant parts of the Mission, at the time of his visit to Woodhouse; I have been very much employed since my arrival in forming congregations attached to the Church, and rejoice to be able to report my success to a very considerable extent. There are nine stations, at which regular services are held every third week, and in some of them I read prayers and preach twice during

that period. The number of stations are nearly sixteen, and it is to be hoped, before many weeks elapse, the number will be considerably increased. My congregations vary from twenty to sixty or eighty: many of whom seem desirous of being enabled, by the Divine aid, to live in a manner becoming the gospel. I have reasonable hopes the congregations will increase, and all the school-houses be filled with those firmly attached, and warmly devoted, to our admirable and incomparable liturgy, particularly as many of those who connected themselves with dissenting bodies, can now calculate upon the regular ministrations of a Clergyman. In some of the congregations the responses are audible, and uttered with a degree of feeling and solemnity, cheering and comforting to the mind: I hope ere long the same feeling and fervour of devotion will animate all my hearers. The Methodists and other dissenters come to hear in great numbers, and perhaps we may not be expecting too much, by cherishing the hope, of seeing their prejudices towards the Establishment pass away, as they experience and witness the zeal and faithfulness of those standard bearers of the Cross, over whom the Lord has set you to watch. As yet, I confine my wanderings and labours to those townships and settlements in which, I think, I may be most usefully employed. I have preached, on an average, nearly one sermon on each day, performing frequently three services on Sunday. The baptisms are for the most part in the school-houses; and it is uniformly my custom to explain the nature of that Sacrament, and answer the various objections made to infant baptism. I hope, ere long, to submit to your Lordship a full report of my proceedings; and am humbly led to trust that my preaching and advice have been blessed to the comfort, at least, of one individual. May the Lord, in his infinite mercy and goodness, add to the number daily.

My exhortations seem to be profitable to many of those by whom I have been invited to spend the day during my visits. My privations are frequently very great—my dangers threatening—my labours often accompanied with extreme fatigue; but I pray I may be found a zealous soldier of the cross; and am resolved, in the strength of the Lord of Hosts, to know nothing but "*Jesus and Him crucified.*"

Mr. Evans has been, in many respects, very useful; but he desires me to say that he has not been able to collect more than forty dollars, he hopes however to add to them shortly—but as the people are extremely poor it will be hopeless, for the present, to expect that they will be able to subscribe sufficient for my salary. In the meantime, if your Lordship will have the goodness to send me some money, which I find very much needed in my perambulations, you will add another favour to the many already conferred upon your Lordship's

Most humble and sincerely devoted servant,
THOMAS GREEN.

Copy of a Letter from the Rev. Thomas Green, Travelling Missionary in the London District, Upper Canada, to W. J. D. W., dated from Woodhouse, October 21st, 1836.—(Mr. G. was sent out by the Fund, August, 1835.)

MY DEAR SIR,—I avail myself of a few days' rest from my labours to give you some account of my employment since I entered upon the scene of my ministrations, and though very desirous of transmitting some details of my mission to you and your friends, favourable to the missionary cause in this country, I can assure you I have hitherto been prevented entirely by want of time, being almost without cessation employed in the duties of the mission.

Since my arrival in the London District, I have preached on an average nearly one sermon, and ridden fifteen miles every day, exposed to every variety of temperature, undergoing privations—at night, resting in log houses, admitting through their various unstopped chinks the cold midnight air; suffering from change from house to house, what I had not most remotely anticipated prior to my appointment as missionary; but, Sir, I do not for one moment regret my acceptance of the mission, and rejoice to have been accounted worthy by my heavenly master, of being admitted into his vineyard as a standard bearer of his most glorious and blessed gospel.

If it were possible for the true Israelites, who in your highly favoured land abound in the outward means of grace, and sit under a fixed ministration, to exchange situations for a short period with those who have been compelled by circumstances to seek a home in the dense forests of America, they would gladly hail and fully acknowledge "the feet of those to be indeed beautiful," who visit from time to time their secluded dwellings with "the glad tidings of great joy." Could they fully realize the deplorable extent of the spiritual destitution of very, very many who, like themselves, once enjoyed the happy privileges of Sabbath services and Sabbath schools for themselves and their children; could they realize this in their imagination, I am led to hope such would be the impression, and such the efforts made to promote the truth as it is in Jesus, that great would be the company of those speeding on the wings of love, bearing the message of mercy—entering at every door, and deeming silence shame.

I am very conscious that your's is an irksome task, to be obliged, day after day, continually to make your appeal to the benevolence of your friends who cannot witness, and would hardly believe the wants of the remote settlers in the woods, nor the joy occasioned by your labour of love; but I trust the time is not far off when many who are anxious for the prosperity of the Church of Christ, will be awakened to the state of this country, and will, with untiring zeal, help you in your glorious work. If ever there was need of exertion, it is at the present time, so great has been the increase of emigration* for the past season, as well from England as from Ireland, Scotland, and Wales, and these for the most part of the labouring classes only, who cannot be expected at present, however willing, to contri-

* 20,000 souls between the 1st of April and 1st of August, 1836.

bute even the most trifling sum for the support of the gospel. That such a desire exists extensively, I have witnessed on many occasions; having had made to me frequently offers of land and lumber for the erection of Churches, and *subscriptions of work* to a very large amount. "Gold and silver have we none; but such as we have we freely give unto you." A farmer in the township of Norwich told me very lately, that he was willing to give me as much lumber as would build a Church, and repeatedly expressed the satisfaction he felt at having been spared to see once more a clergyman of that Church to which he was so warmly attached beneath his roof. On another occasion, on my way to Port Burwell (on Lake Erie), in the township of Bayham, I was accosted by a person whom I had not before seen, but who had heard of my arrival in the London District. He asked me many questions to ascertain whether I was the Travelling Missionary, and after a long and interesting conversation, he handed me a dollar as his annual subscription, at the same time requesting me to put down on the subscription list the name of his brother-in-law for the same amount; and he remarked that if at any time a Church could be erected in the neighbourhood of his dwelling, he would very gladly subscribe 25 dollars in cash.

I heard another person declare he would with pleasure subscribe to the amount of one of his best horses for the same object. If, therefore, Dear Sir, such zeal and such love be promoted and cherished, as it ought to be, what question can there be that as soon as the emigrants are settled, and can command the means, the friends of the gospel on the other side the Atlantic will be disburthened, and the Church of our fathers established on its firmest basis.

It is, however, deeply to be regretted, that in many places there is a total disregard of the Sabbath, but this may be traced entirely to the total want of stated services and Sunday schools, and I think, ere long, it will be otherwise. Having one day visited a family from Cumberland, the mother remarked to me "Oh! Sir, we are now differently situated from what we were accustomed to be in England—the children did not then ask, 'Mother, will to-morrow be Sunday?' which they now only know when I wash them on Saturday night." In another case, the mother of a family from a place near Bristol, said to me—"Sir, this place is not like the old country; there we had a Church, and nice Sunday schools for the children;"—and in many places it is observable that, from the total want of sound and evangelical teaching, the most fanciful and extravagant theories in religion readily find disciples, and thus the seeds of Socinianism and Universalism are disseminated and cherished.

At present I have nearly fourteen stations in the townships of Bradford, Windham, Middleton, Bayham, and Walpole, in all which, with little exception, there are regular services every third week. I have endeavoured to establish Sunday schools, and hope ultimately to succeed (God willing). I have distributed from 2500 to 3000 pages of well-written and appropriate tracts, which are most eagerly sought after by all classes and denominations. On Sunday the 16th, I distributed a few after evening service, and after family prayer: having retired to rest,

I was very much pleased to hear the father of the family read aloud the tracts which I had given to him, and make a few suitable comments, as any passage or circumstance presented itself in the course of reading them through.

If I could by any means procure a small supply of Prayer Books and Testaments, they would be very acceptable.* I have written to a few friends on the subject, and daily hope to hear from some of them of some plan to secure me occasionally a few, accompanied with tracts. But let me mention to you another incident which occurred. Having visited a family in which all the children (six in number) were unbaptised, I left a tract called "A Visit to the Pastor's Study," and from time to time, as I passed in my rounds, answered the objections made by the parents to infant baptism. I then allowed some time to elapse, when again, in my way to my appointments to places adjacent, I called to see them, and was much gratified to hear the father express an earnest desire that I would baptise the children.

I hope in future to be able regularly to forward to you, for the information of your friends, an account of my mission. I have kept a Journal, which in all probability will be published in the next Annual Report of the Toronto Society, with those of the Missionaries in the Home and Midland Districts. I trust the amount of my usefulness (humanly speaking) will be nearly co-extensive with theirs, from the plan which I invariably pursue (unless prevented by circumstances of no ordinary kind), of ascertaining, by conversation in the families where I stop, the views and opinions of the different members; and then in the morning or evening prayer with the family, I select suitable portions of Scripture, which I press upon their minds by a strong and practical application. This plan I have found in many instances already to have been attended with success. I have also endeavoured to impress upon their minds, more particularly under the peculiar circumstances of their case, the duty and importance of family worship. May the Lord seal with his most holy spirit every effort made in sincerity to promote the spread of his gospel, and to Him, with the Son, be all the glory and thanksgiving.

With respect to temporal matters, the outlay of the first year falls the heaviest, being obliged to purchase a horse, harness, &c., &c. Clothes also are an expensive article here, but my salary is sufficient to cover all my expences. I hope to hear from you soon. That the Lord may recognise all the exertions of yourself and your friends, for his glory, and may bless you, your family, and them, is the constant and sincere prayer of the missionary of the London District.

THOMAS GREEN.

P.S.—The Rev. F. Evans has promised to write to you shortly. From a long residence in his mission, he will be able to supply you with many interesting details. I have experienced the greatest kindness and assistance from him.

* £10 has been placed at his disposal to procure this supply.

Third Letter from the Rev. Thomas Green, Travelling Missionary, London District, dated February 23rd, 1837.

I rejoice to hear of the arrival of our dear and Reverend Bishop. If I may be allowed to judge, but few (if any) are there who did not deeply regret the necessity of his departure from this country to try the air of his native land. Wherever he is, or wherever he goes, he carries with him the sincere regard of all classes here, and many a heartfelt breathing ascends from this wilderness to the throne of grace, praying that he may yet be spared, and in the Lord's good time restored to us in improved health and strength.

As to my Mission in this district, all things seem to go on prosperously. In many places the greatest interest has been excited by the proof the Mission gives that the children of "the Lord's Zion" on the other side of the Atlantic have not forgotten their brethren in the depths of the forest; and are no longer *inclined* to forget the scattered sheep, erring and straying for the want of some to teach them the way of God more perfectly, and to bring to their remembrance the truths taught and heard when in their mother land; and many join me in the prayer that the Lord may bless the efforts of yourself and friends, and enable you fully to set before the public at home, the spiritual destitution of this country. The thought occurred to me, while perusing your letter, that if we were to calculate the number of Episcopalians in this one district, larger considerably than your largest Diocese, at 3000 only, and then consider that there are but six Clergymen, besides myself, to minister to them; the conviction of our destitution must force itself upon any reflecting mind, and more especially when we call to mind the distance of the congregations in the different Settlements, from seven to ten or twelve miles apart. During the past summer, with the hope of keeping together the congregations that I collected, and affording them an opportunity of assembling on the Lord's Day, I have held three services each Sabbath—one at eleven in the morning—one at three—and one at six in the evening, having to ride from ten to fifteen miles between them, which I felt far more fatiguing than the reading or preaching. Sometimes, also, on the same day, I have baptized one or two children, using the full baptismal service—you may, therefore, well suppose how tired and weary I have lain down to sleep after the labours of such a day. To the present time, I have endeavoured to hold morning service in Dereham, and immediately afterwards rode to Norwich, a distance of thirteen miles, for the afternoon, and to some other Station for the evening. At Norwich the service has been held in the house of a Mr. Davis, from Ireland, who has since my introduction helped me forward in every possible way and has manifested a glowing zeal for the cause of our Redeemer, and the prosperity of the Church. There are congregations now at Port Burwell and the village of Vienna, in the township of Bayham, sufficient to occupy the time and attention of a Clergyman without extending to other parts of the township. There are also three congregations in Burford, four and five miles apart—an ample field, without considering the rest of the township, for the services of one Clergyman.

There are two congregations in the township of Norwich, and one in Dereham, thirteen miles distant, which would fully engage the time of another Clergyman, not including the small congregations which could be formed in remoter parts of the township; you may judge, therefore, yourself how very imperfectly these stations can be supplied by one Clergyman which afford *an ample field for three*, appointing a very extensive range of duty to each. In this arrangement I do not include small congregations which I have in other townships; nor do I take at all into account those townships, six in number, which are supplied with a resident Clergyman. These facts come within my own knowledge, as within my own range of duty. I have also been told, in the township of London, (from whence I date this) inclusive of the congregation of the town, amounting to nearly 300, or perhaps more, in different parts several good congregations could be formed; and if a Clergyman were placed near the sixteenth concession, one from 300 to 400 could be established—Emigrants from Ireland, and attached to the Church. The Rev. B. Cronyn, Rector of London, sometime since visited them, and after service seventy persons received the Communion. I submit these few statements to you, not with a view, believe me, of enhancing my own poor services, or blazoning forth our difficulties; but solely, and with the single view of enabling you to give facts to your friends, to prove that your appeal to them is not groundless—that your tale of our destitution is not an idle one. My last letter would show how little these poor Emigrants are able to do for themselves, in regard of supporting their spiritual guide; since that letter, dated October, in my drives and wanderings through our dense forests, I have become acquainted with some families once your neighbours in Northumberland. After morning service at Norwich, accompanied by a friend to direct me, I set off for their settlement in the township of Dereham; our route lay through a thick forest of pines, and our ride, though lonely, was not unpleasing; our conversation chiefly turned on the subject of my wandering mission, and the kindness of those friends at the other side of the Atlantic, engaged in ministering to their spiritual destitution—here my companion more than once remarked, how much it rejoiced him to think that the time was now not far distant, when again, in the land of his adoption, he could enjoy, as formerly, the services of the sanctuary; and he trusted the Lord might spare him yet to see a Church built in his neighbourhood, and that near it his bones might lie when the time of his dissolution arrived. When we reached Dereham it was nearly dark, and unhappily I soon found that the “notice” which I had sent out some days before, had, through some mistake, never reached: our arrival therefore was wholly unexpected—but unexpected as it was, I soon saw that it gave the greatest satisfaction. We first stopped at the house of a Mr. Stroud, but being in the hands of workmen, he could not take us in; he took us, however, at once to a neighbour, Mr. Burn, who gave us a most cordial reception; and as soon as we made known the purport of our visit, he borrowed my friend’s horse, and sent his son to apprise the families in the neighbour-

hood; and I was not less surprised than pleased to perceive, that notwithstanding the hurry of the notice, and the lateness of the hour of appointment, (eight o'clock) as also the darkness of the night, from forty to fifty assembled. Having explained to them what you and your friends are endeavouring to do for them, I commenced the service, and was much gratified to hear the responses made in a devout and audible manner. I preached from Acts xvi. and the last clause of ver. 17. Before our dismissal, Mr. Burn made to his neighbours a few very appropriate observations, expressive of the debt of gratitude they owed to their friends at home, and hoped the Gospel would not be sent to them in vain. In my next visit, Mr. Burn (whom I believe to be an Israelite indeed,) told me that he considered my first visit as directed by Providence; for on that day he was much distressed in mind, in consequence of some of his children who had spent the early part of the day otherwise than he had allowed since his emigration, and very differently from the manner they had been accustomed to at home; and he attributed the circumstance to the melancholy proneness of persons to spend the day unprofitably, in consequence of the total absence of all Sabbath institutions, and its result, the want of Sunday Schools. He then observed, emigrants who leave their homes, in the hope of providing comfortably for their families, were too little careful in what part they settled; and that it should be their chief desire to cast in their lot amongst the children of the Lord, and where the means of grace were afforded, even though it be with the loss of some temporal advantage. At my next visit I received the names of those persons to whom you were known; begging you might be informed that they were part of my scattered flock. Service is always held in the house of Mr. Burn; the number of *old* country people is about sixty, children included. On this occasion, Mr. Burn speaking in reference to himself and a few others from your county of Northumberland, remarked, although some of us are Dissenters, we have the most friendly feeling to your Church, and are most grateful for the kindness you offer to us. Having no Church of our own, we give a decided preference to the Establishment, and greatly prefer attending its services and ministrations to those of the Dissenting places of worship here. We have been accustomed when at home to hear prayer made for *all* men—for the King and all that are in authority—as well as taught to be thankful for the blessings we enjoyed from the government we lived under; and we wish our children to be taught as we have been. In this colony, he adds, they have reason to be thankful that some home institutions are reserved to them; and now we are exiles from our native land, and have no longer the Church-going bell—we remember with melancholy emotion the temples where our fathers' ashes lie—the Sabbath privileges and opportunities which we enjoyed at home; and our hearts sicken at the experience of the lack which your kindnesses are now first striving to supply. He added, in conclusion, pray tell your friends and employers that we hope the Gospel will not be sent to us in vain; but be the means of gathering us to hear the joyful sound, and through the

operation of the Divine Spirit, bring us experimentally to see the value, and feel the power, of that religion which is so eminently calculated to sustain the mind in all the trying, shifting, and fluctuating scenes of life's brief span, and at last prepare us for our final everlasting habitation for rest in heaven.

You will be glad to hear that our Church friends here are not idle. Colonel Burwell has nearly finished the building of a Church at Port Burwell. A petition will be forwarded in a day or two from Norwich, to the government in council, to obtain the possession of a Glebe in that township, so that abstracting as much as will be necessary for the site of a Church and Church-yard, the remainder may be secured to the Settlers in the neighbourhood, to assist them in the maintenance of a Clergyman. I have also received an offer of ground for a Church at Burford, and subscriptions to a large amount have been promised, notwithstanding the extreme scarcity of money in this country; one farmer, a Mr. Moore has offered 50 dollars as his subscription—he is a Canadian and very warmly attached to the Church. I am happy to add that my visits to Dereham have not been without effect. Our friends there are not idle, and I trust 'ere another year elapses, from two to four Churches (humble though they be) will be reared in the depth of our woods for the service of our reconciled God. If you think it advisable you may mention this circumstance to their friends in your neighbourhood, adding from them that the most trifling sum would be thankfully accepted, and gratefully remembered by their Transatlantic friends and relatives. A short time since Mr. Evans and I visited the Norwich and Dereham congregations for the purpose of administering the Lord's Supper, but as he has promised to write to you an account, I will not add particulars now. We had a very solemn and I hope a happy time, some very interesting conversation passed between old Mr. Fletcher, who is blind, and Mr. Evans, expressing the comfort it was in his latter days to find ere he was called to his rest, that the friends at home were directing their time and attention to the spiritual destitution of the Emigrants.

I am sorry to add that from some mistake in giving me timely notice, I am apprehensive that my journal will not be published with those of the Midland and other Missions in the report of the Toronto Society this year. Should it so happen that it is not in time for them, would you choose to have it sent direct to you—if you think its publication necessary or advisable for the information of your friends and the public, I will forward it to you, on receiving your reply. My people beg me to give their grateful thanks for the ten pounds for tracts and prayer books. I will, with the Divine permission, endeavour to send you a report every month or so, and will be careful to select for you, every circumstance calculated to interest your present friends and to enlist others in your exertions for this wretchedly destitute country.

I should not omit to mention that an instance came under my own eyes, of a member of the Church travelling nearly 40 miles, where the roads were very bad, for the purpose of communicating in the Lord's Supper.

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The person alluded to was a female, and her only object in the journey was to receive the dying memorials of our blessed Redeemer, before she should be numbered with the silent dead. May the Great Head of the Church hasten the time in which such a proof of attachment to Him will be no longer necessary here.

That the Lord may bless you, and your's, and our native land, is the constant prayer of flock and shepherd in this London Mission.

Dear Sir, very sincerely yours,
THOMAS GREEN.

Extract.—Fourth Letter from the Rev. Thomas Green, Travelling Missionary in the London District, to W. J. D. W., dated London, April 4th, 1837.

MY DEAR SIR,—It was with feelings of deep sorrow that I read that part of your letter referring to another inroad upon the health of our beloved Diocesan, but I had the comfort a few days after of receiving from Mr. Lockhart an improved account, that it had pleased the Lord, contrary to all expectations, to raise him once more from the bed of sickness to a state of comparative health.

Since I wrote to you last, I have had an offer of a Church at Simcoe, now a district town, in connection with the superintendance of a government school. The terms offered to me were most liberal, but I could not for one moment think about it, not considering myself free to enter into any fresh arrangement, being pledged to you and your friends in the charge to which the Bishop appointed me; nor indeed do I feel any desire to enter upon the duties of school-keeping, unless so far as they fall within my duty as a preacher of the Gospel. As to any collections to be made among my flock, it is probable enough, that were there any one of energy and system to employ some portion of their time in collecting, much in the end might be done—but I would myself much prefer receiving a *less* salary from any other source which rendered me independent of my hearers, than the *promise* of a larger, arising from voluntary and consequently uncertain contributions, *even* if the uncertainty was the *worst part* of the Voluntary System.

Passing, however, from the consideration of "the Service of Tables," I will endeavour to give you some details of my mission since my last letter of February 27th. I have confined my labours for the last month to the town and township of London. I had not the most distant idea that there were so many Episcopalians as I have found here. The congregations vary from 60 to 200, and it is to be remembered that this is an attendance not confined to any particular place, but the number assembled in different parts of the township. With the exception of one congregation near the Havins Tract, formed of persons from the adjacent townships of Biddulph and M'Gillavray.

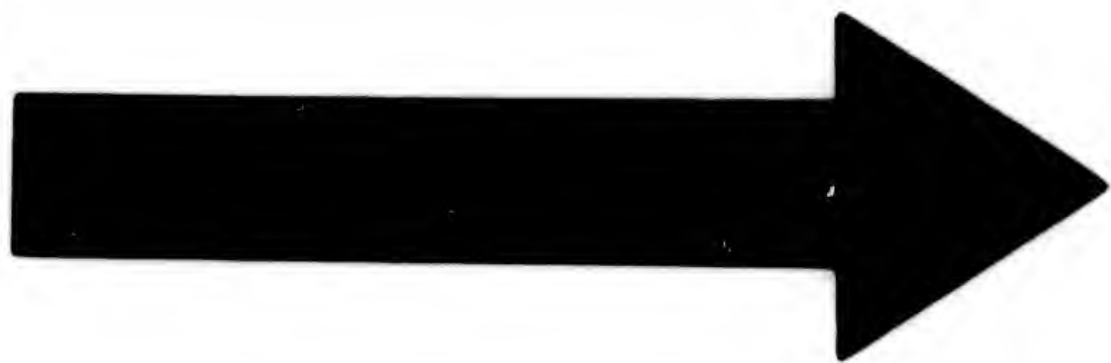
There is a solemnity and decorum apparent which is truly gratifying, during the time of Divine Service. Were it possible for me, or any other minister, to attend on the Sundays at the 15th Concession, a very large congregation might be expected. On one occasion after service (my visits to them are every second Thursday) a respectable old man said to me, Sir, if you could

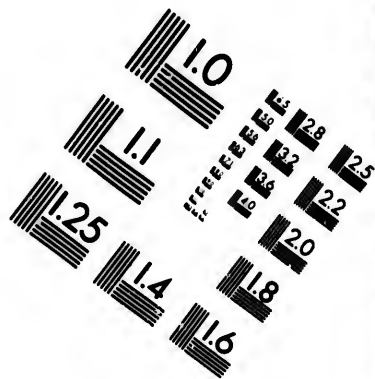
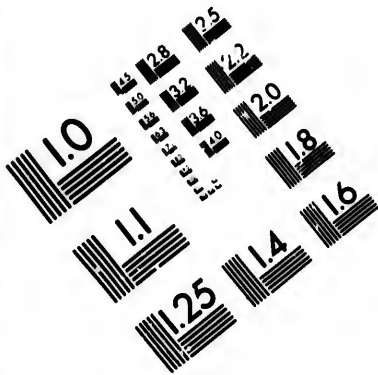
come on a Sunday to us you would find a very large assemblage to meet you. With the hope of what appeared to him would be a great gratification to the people, I promised if spared, to visit them for one or two Sundays, prior to my departure for another part of my extensive Mission. The congregation here are principally Irish from the county of Tipperary, warmly attached to the Church, and all to a man devoted to British rule—and they proved their loyalty and faithfulness to their King in the struggle which was to decide whether this colony should be continued to the British Crown, or given up to the iron rule of a disaffected oligarchy. To those who, as all Christians do, hold that God's true worship is the only cement which binds society together, it is needless to remark the importance of paying increased attention to that point here. I will transcribe the notice of this first visit in this Quarter, from my Journal. Thursday, March 2nd, I drove to the 14th Concession, and held Divine Service in the house of Widow Hodgins. The congregation was very large and attentive, I suppose not less than 150 persons present—a great attendance for this country so scattered and remote are their dwellings in the woods. I was told by Mrs. Hodgins, who is fully acquainted with the neighbourhood, that all my hearers were Episcopalians with one exception—after service four children were baptized—and it is greatly to be lamented that when so ample a field presents itself, “white for the harvest,”—and with every prospect of a blessing upon the work, more effectual means are not taken to extend the Christian Fold—I might say to *prevent its desolation*. Some interesting conversation followed the administration of Baptism—one of the congregation observed, “you see, Sir, how large a congregation will assemble, if you give us opportunity—surely we ought not to be forgotten or so neglected—and if we are, it can have but one issue—We must seek Christian Ordinances where we can find them, and it will be no fault of ours that we desert a Church which we love—but whose services we cannot attain.” Another hearer made a few remarks upon the subject of my sermon in a simple and pleasing manner—May the Lord soon raise up and place among them a zealous and faithful servant—it is grievous to think (and yet it is impossible to avoid it) how much money is lavished in the pursuit of worldly honours and pleasures, the mere tithe of which, expended in the service of the Gospel, would render, under the Divine blessing, the greatest good—Oh! that they even who daily pray “Thy kingdom come” would candidly ask their own hearts, in looking at the state of Canada, whether they could not have done more in furtherance of “That Kingdom.”

I visited this congregation again on Thursday, March 14th. The road was in a miserable state, owing to the thaw, I read prayers and preached to above 200 persons, many having walked several miles to attend; and one woman in particular, declared *she had come eighteen miles* for the purpose of getting her child baptized. She left home the previous evening and walked six miles, and the other twelve she walked in the morning before service—and for six miles out of this twelve, she did not see a single house. I baptized three children. Immediately after ser-

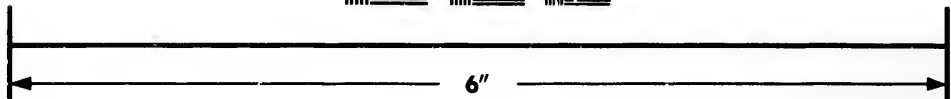
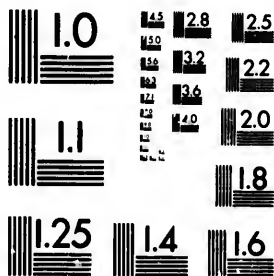
vice, one poor woman came up to me and grasping my hand gave me her blessing—saying to me—O sir, your discourse has comforted me much in the destitution of this wilderness—May the Holy Spirit teach you and be your guide. It is sickening to think the destitution of Sion here should be such as to call forth these feelings; but it is gladdening and encouraging to the heart when the Lord makes use of a feeble worm to comfort or convert, and vouchsafes to shew his acceptance of the humblest labour for His glory.

On the 30th of March I visited them a third time; the roads were very deep, and travelling slow and uncomfortable in sleet and rain. I did not expect to find a large congregation assembled, and was agreeably surprised, in such weather, to see from 160 to 180 present, all apparently anxious to hear the Word of Truth. Many were obliged to stand during the time of service and sermon for lack of seats. During the service I was much struck with the appearance of a very old woman, who sat near the place I occupied; she seemed throughout deeply attentive, and endeavoured to join, and from her heart, too, while singing the 34th Psalm. After service I had some conversation with her; she told me she was 73 years old, and had walked three miles to attend. The day was cold, with heavy squalls of snow, and I could not but call to mind the contrast between this poor aged disciple and the many many instances in which such weather would have been deemed a sufficient excuse for absence from the sanctuary, without the additional impediment, she had of almost impassable roads. She was accompanied by a daughter, a grand daughter, and a grand son grown up, and a *little great* grand child. I was glad to have cause to hope that if all my congregation were not altogether true Israel, there were very many, who if they were debarred the outward form, had, at least, in their hearts, the power of Godliness. Having remarked to one of them my astonishment, that in such a season so many should have assembled—“Oh, sir, you little know what a joy it is to us, to have any opportunity of joining in the public worship of our Church—It is an enjoyment too seldom offered to us.” In this township and throughout the neighbourhood, perhaps it would be much below the number to say there are 1200 Church people so scattered as to afford an ample field for three resident Clergymen—but alas! I am the only Clergyman for many miles; and such are the roads, that to visit a single family, to soothe with the precious comforts of the word of God—the pillow of the sick, is in itself a sufficient day’s work. I think, could means be found to locate faithful Ministers among them who could from government, or from any other source, obtain a small sum during a short period, as I do from you, independent of what might be collected amongst the respective congregations, that much might be done, and that in a very short time and gradually such aid might accomplish the object, and, if not entirely, be nearly withdrawn. I am nearly certain, from my own observation, the poor Emigrant, as his means increased, would not be unwilling to contribute his mite to the maintenance of his Minister (though at first it is utterly impossible,) and more particularly were it impressed upon his mind at first settling, or before leaving home,





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that such provision would be required of him and expected after a specified time. I am convinced many obstacles must arise and present themselves daily to you, anxious, as you have shown yourself, to assist them, and to aid the spread of the glorious gospel in these woods; and I have little doubt it may occur to the minds, and perhaps be openly objected by many to whom you are daily calling and making your appeals in furtherance of the work. Why cannot the Episcopal community equally provide themselves Ministers as the Dissenters do for theirs? Were they here for a short time it would teach them that the Dissenting Ministry in this country are not supported by funds raised here, till much previous outlay has been made—and till a settlement is in a state of considerable advancement. The sinews of their warfare come from England, and large sums annually sent and placed at the disposal of the conference for the purpose of planting and supporting. The infant Seed-Missions require the same attention as children—and it is folly to expect them to thrive by neglect, or without a nurse—and I am perfectly sure that no denomination of Ministers, unless as individuals they have sufficient private means, could by any possibility be supported by contributions levied here. But besides this, there is another strong point of difference to be considered—Dissenters are used to the plan, and consequently are in some degree, prepared by habit at home for such a state of things, whereas members of the Church bring their habits of thinking too—the plan is a novelty to them—they have been used to their parish Church and the services of the sanctuary without any cost, and they come here expecting to find the same provision, at least, in some degree—and it cannot be expected in such circumstances to find the same promptitude in subscribing as in those who have been accustomed to it all their lives. I do not mean to intimate (for I am sure it is not true) that the members of our Church are unwilling to support their Ministers, when they have it in their power—as they do at Trafalgar—and as they offer to do at Wollington-Square to my own knowledge—and I have not a doubt that there are many other places where the same disposition exists; but the majority of the Emigrants are so poor that they are *wholly unable to contribute*, and consequently too heavy a burden is thrown upon the *few* that can. According to my view of the passage “To the poor the gospel is preached,”—This is just the state of things in which the use of an established Church greatly consists—and every country which has received the gospel under the fostering care of its predecessors, is bound by every principle of Christian love, to extend the same fostering care to the colonies she sends out, until they are able “To stand by themselves.”

But to speak the truth our Settlers are not only destitute of wealth, but mainly ignorant of those riches which abide for ever—and how can it be otherwise? “How shall they hear without a Preacher, and how shall they preach if they be not sent?” Great is the ignorance and darkness which prevails—very many come out here—and more are born here and brought up, grossly ignorant of the most simple truths of the gospel—and thus ignorant, they slumber on, *with none to awaken them*, in a state of

perfect and peaceful indifference—living as if *the name of Christian* is all they require—and by consequence acting as if God was “unholy and unclean like unto themselves.” The situation of our Settlers, and of those who are perennially adding to them, prove in the strongest possible light the absolute necessity of every effort to be made at home to strengthen the hands of the Church in the point of *parochial visiting*, and giving them some Christian instruction—some glimmerings of the ways of peace, before (as in these wilds) they are almost, if rotaltogether hidden from their eyes—if it could be made possible to visit a family even *once* in a month, much good under the Divine blessing might be done. I have found in my wanderings an extent of ignorance in a great portion of my flocks beyond human conception—it is no less astonishing than it is deplorable. To give you some faint idea of it, I cannot do better than give you an extract from my journal.

Good Friday March 24th, after divine service in the town of London, I rode a few miles to visit a man from Ireland, who was considered to be dying; I found him sitting up; upon enquiring whether he was afraid to die, he paused—and then said, were he spared *a fortnight*, he thought he would be prepared to die; from this and some other answers, his ignorance of the gospel truth appeared, and with much plainness of speech I endeavoured (looking for aid and a blessing from the holy spirit,) to set before him the way of salvation, I explained to him the nature of sin, of the law, of the inestimable love of God, in the redemption of the world by our Lord Jesus Christ, justification by faith, not of works, and the nature of sanctification. After conversing, perhaps more than an hour, I commended him in prayer to a covenant keeping God. Before I left the house, the sick man observed with thankfulness, oh! sir, this has been the *best visit* for my soul that ever I received. There were a few strangers present who seemed to listen very attentively—two children were then baptized. I have not been able, from other calls, to visit him since, but heard he was gathering strength daily, but I hope to do it shortly, and be able to inform you in my next letter how he goes on.

On the 6th of March, I took an opportunity of visiting the Rev. R. Flood, Missionary at Delaware, in whose proceedings you take a lively interest; the Lord has blessed him, as you know, in the formation of a congregation of Indians in Monsee Town. With very little aid he has built a small Mission house, in which, if spared, he hopes to dwell for the summer, humbly expecting to be more useful to them by his residence among them. It is cheering to hear the hand of the Lord is with him, in convincing and converting many obstinate sinners of this interesting tribe. The badness of the roads and the state of the weather prevented our visiting the Indian village during my short and hurried visit to him. There are, I think, either eight or nine candidates for baptism, and I have reason to believe and hope all truly converted to Christ. Mr. F. speaks very highly of an old chief, named Snake, who, by the consistency of his walk, adorns the gospel he has professed—he acts as interpreter and is in great estimation through the whole tribe—his influence

over the minds of his poor benighted brethren may be of eminent advantage to the Mission. While I was with Mr. F. one of the chiefs, Captain Fox, accompanied by his son (a fine young man,) in their way home from a hunting expedition, called to see the 'Black Coat,' as they call all Clergymen. I had some conversation with him; he spoke English fluently, having been appointed a war chief, which threw him much into the society of the English throughout the fearful struggle. Mr. F. got Mrs. F. to play the hymn, "Grace is a charming sound." We all joined—neither the chief nor his son had ever heard or seen a pianaforte before. They were evidently both astonished, (though it is one of the peculiarities of the Indian character, not to express the slightest amazement upon any occasion,) and greatly delighted. As soon as we had closed the singing, Captain Fox remarked "That makes me feel sorry," pointing at the same time to the instrument. Upon Mr. F. asking him why? he replied "It made him think of God." (Rush anionadu.) Mr. F. receives no salary as their Missionary, but so fully is he interested in the Mission, that I think, were the Indians to withdraw to a more distant settlement, he would give up his appointment amongst the white Settlers at Delaware, and cast in his lot with them. Although his means are very limited, still the red man is ever sure to share his fireside and his table. I have promised, if possible, to assist at the baptism, and shall, God willing, forward all particulars to you.

These Indians are so desirous of having a Teacher of that Church to which their Great Father (the King) belongs, that they have agreed in council to grant 200 acres of land; but unless the Government, or some friends of Missions will provide a salary, I apprehend no Missionary, unpossessed of private means, can at present be provided by the Society at Toronto—I know you will help them, if you can. I have been informed that Mr. Jones, Agent for the Canadian Company, has offered 200 acres and the lumber for a Church, in the county of Huron, provided the people promise to maintain a Clergyman by subscription in money or produce. I have been prevented by my work here from visiting our English friends at Norwich and Dereham since I last wrote, but hope to be again amongst them soon.

Allow me again to thank you for sending the Record so regularly, there is a small unavoidable charge if sent by New York, but as it is the quickest way, I have the greatest pleasure in paying it. It affords a rich feast to us, who, roaming in the forest, still feel anxious to know what the religious part of your community are doing; and it affords an interest and a gratification, not to myself alone, but to my people, and thereby helps my progress. I pray the Lord may bless you and yours.

Your's very faithfully,

THOMAS GREEN.

To the Rev. W. J. D. Waddilove.

As soon as I hear from the Bishop of Montreal, I mean to lay out the generous gift of yourself and friends in the purchase of Bibles, Prayer Books, &c.

Extract of Fifth Letter from the Rev. Thomas Green, addressed to the Rev. S. J. Lockhart, Chaplain to the Lord Bishop of Quebec, and forwarded by him to Mr. W., dated London, Upper Canada, May 30, received July 1st.

* * * * My mission goes on prosperously, the Dissenters evidence a growing attachment to the services of our Church, and were many faithful and zealous ministers, of mild and conciliating manners to settle among us, very soon, I think, our congregations would increase and our houses of worship be filled. My plan seems to succeed very well. I visit from house to house as often as my numerous engagements will permit, and to make my visits as profitable as possible, I endeavour to bring all things to bend to Christ. I am astonished that so little should be known of this country and its wants, presenting, as it does, so ample a field for missionary labour, and with a prospect (humanly speaking) of such abundant success. May the Lord fill the hearts of *all* who say "Thy kingdom come," with more earnest zeal for the promotion of His glory here. In the absence of the Rev. B. Cronyn, I have confined my labours for some time to the town and township of London, with the gore of the said township. The congregations are very large, affording an extensive field of labour, for at least *three* hard working missionaries. I think the Episcopalians may be calculated at from 3000 to 4000, including the adjoining parts of Biddulph and McGillivray. The people seem very anxious to secure the services of a fixed minister in the sixteenth concession. I am sure an ample provision, as far as produce could supply, might be calculated upon; but I am not prepared to say what sum of money besides, they would, or could, collect. I have had many offers, but I do not for one moment think of accepting any engagement, until the period of my present mission shall have expired. May the Great Head of the Church give me strength, and increase my love for His service! There are openings for ministers at Port Burwell and Vienna, with the neighbouring parts—Burford, Dereham, Norwich, Walpole, and the Huron Tract. Ministers in these townships could act as pioneers; and I trust very rapidly, mission stations could be opened. I cannot now say what sums they could contribute to the maintenance of clergymen, for money is very scarce among them. The most advisable plan would be to fill up these places with men *prepared to rough it*, active and in their hearts alive and devoted to the work. It is not sufficient for a clergyman to give up Sunday to the work of the ministry, here every day must be Sunday to him. I have had as numerous congregations on the week-days as on the Sabbaths. The minds also of those who, from necessity, have fallen into dissent, ought to be prepared by short lectures on the services of the Church, so that the charge so frequently made, that our prayers, &c., are cold and formal, may be practically answered. Perhaps also some small allowance from government might be obtained, exclusive of the allotted portion of land, which you are aware will require labour, time, and cost, to become productive of any benefit to a clergyman. Could any, if not all, these hints be carried into effect, we might look forwards, under the Divine blessing, for prosperity and

vigour in this part of the Lord's vineyard. I wish some generous friend would furnish each of our clergy with "Bridge's Christian Ministry." To-day I commence a long missionary route, and hope soon to be able to answer all your enquiries more fully. May the Lord watch over our beloved Bishop, Mrs. L., and yourself, is the earnest prayer of

THOMAS GREEN.

I have much more to do in consequence of Mr. Cronyn's absence, endeavouring to attend to his congregations, and occasionally to visit my own missionary station, as London is now a corporate town, and the congregations large and respectable, it would be very injurious as well as imprudent to neglect them.

To the Rev. S. J. Lockhart, Chaplain
to the Bishop of Quebec.

Sixth Letter from the Rev. Thomas Green, Stewart Travelling Missionary, London District.

Norwich, London District, Upper Canada, Aug. 3rd, 1837.

DEAR SIR,—I regret want of time prevented my acknowledging your letters of the 17th of April and 17th of May—but you must never be surprised (however important they may be to my comfort and well being) if your letters are not immediately answered, for I often have no opportunity of receiving them until I have finished a route of visits through the different Mission Stations, and completed all my appointments in that quarter. Again allow me to express my obligations to yourself and friends, for your unremitting consideration of my pecuniary wants, under the unavoidable difficulties resulting from the illness of our beloved Bishop. I am happy to inform you that the Lord Bishop of Montreal, in accordance with your instructions, empowered me in May to draw on Mr. Wood, Treasurer of "The Toronto Society for converting and civilizing the Indians, and propagating the Gospel among the destitute Settlers," for £50 currency, on your account. It came most acceptably, as my wants had become multiplied and pressing. There is one feature in both your letters to which I wish to call your attention—you seem to apprehend that my present temporary employment at London, to supply the services of Mr. Cronyn took me from *the scattered flock*, the main object of yourself and friends, and that my time has been devoted to a *gathered congregation*. Upon this head you may rest assured, that, although from the period of Mr. Cronyn's departure, I have generally held morning service on Sunday in London, still my *Travelling Mission* has been, and is carried on as zealously, constantly, and I humbly trust as faithfully now, as at any period; and I hope the Stewart Missionary has the Word of the Lord as much at heart, and labours as abundantly as any Missionary in our desolate wilderness. A communication was left for me with Mr. Evans, the Rector of Woodhouse, sanctioning my transfer of quarters from Simcoe to London by the Bishop of Montreal, during the absence of Mr. C., who was appointed a delegate to England to help in the good cause, and to set more fully before the British public our spiritual destitution. Agreeably with your strict injunctions of obedience to

ecclesiastical rule, I did not hesitate to comply with the requisition, especially as I had not visited the scattered townships in the vicinity of London, having confined my travels to the S.E. parts of the District from February, 1836, to February, 1837, holding divine service every third week in the different settlements of the townships of Woodhouse, Walpole, Dereham, Norwich, Barham, Middleton, Burford, and occasionally Wyndham. Being conscious that I could not so frequently visit my congregations in these places by removing to London, I made arrangements with Mr. Evans and Mr. Burnham, of St. Thomas', to serve them occasionally during my absence, visiting them myself at intervals; and in the meantime making a fresh range of appointments in the scattered Settlements, in the country round London, which equally belong (*if it was in human power to attend the whole*) to my appointed district. As to myself, so far from reaping any benefit or relaxation from the change—or enjoying more rest—I find my labours multiplied and fatigue increased, in consequence of the long journeys I am now obliged to make on foot, in addition frequently to rides of thirty miles and more in the heat of our sultry summer days. I deemed it right, my dear Sir, to be thus particular in writing upon this matter, not, I assure you, in the language of complaint, but that you and your friends knowing the object of your *Stewart Mission*, is not defeated, nor the desire of your hearts *as to the scattered flocks* disregarded, your minds might be strengthened and cheered to go forward in your work of christian love for the amelioration of that woeful spiritual destitution in which the Settlers and others in this province live. Under the Divine blessing I have visited the townships of Biddulph, M'Gillavray, and Osborn, in the Huron Tract, since my last letter of April, and have made four new appointments, comprising in these townships with that of London nine regular stations, which I visit every fortnight. The congregations are numerous and attentive, and appear to be deeply interested in, and gratified by, my visits. After giving expression to their pleasure in the most affecting manner, and their sympathy in the fatigue I must necessarily undergo upon my journeys to their secluded dwellings, words, they say, cannot describe their gratitude to those who have remembered them in their affliction,—and you may believe me all sense of my own labour and fatigue is forgotten among such cordial greetings. Up to the present time your Mission seems to go on most prosperously, and I trust will long tend to consecrate the remembrance of Bishop Stewart in this wild wilderness. Your Missionary too has cause for the deepest gratitude in having been made the humble instrument in gathering in so many places the scattered sheep into settled congregations, and still more so that a blessing appears to accompany the preaching of the Gospel. This is a fact which truly calls for our thanksgiving at a throne of Grace, and not the mere circumstance of keeping members attached to the Church, however apostolic she may be in descent and doctrine. When not only the *form* of Godliness, but also the *power* is apparent, what comfort does it not bring to the mind of the labourer in the Lord's vineyard—what joy does it not shed abroad upon all his ministrations and

services. But although such bright prospects may shew themselves here and there, still gloomy, dark, and lowering is the scene around : very many possessing and boasting of the name of Christian, yet live and die in Pagan darkness. Faintly, however, can any (Missionary or others) of this country pourtray the *darkness of our spiritual destitution* ; and though many a tale, and many a letter, and many a report, be carried across the Atlantic, and many efforts made to ascertain the extent of our wants, you must call not only at their Settlements, must preach in their barns and private rooms, but must also visit them "from house to house ;" and then, and then only, in conversing with them upon "the things pertaining to the kingdom," you may discover in its extent their gross darkness and ignorance of even the letter of Scripture. For such service Travelling Missionaries is the only first remedy adapted to the circumstances of the country, and the situation and poverty of the people.

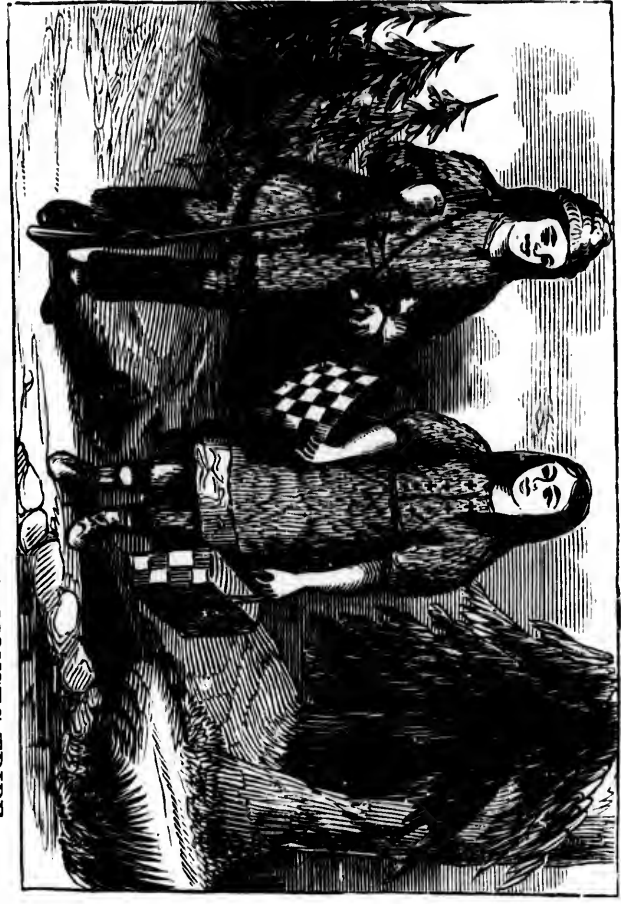
London, August 7th.

May the Lord soon hasten the time when many faithful men may be raised up amongst you and be sent to us, resolving to know nothing among men, but "Jesus and Him crucified," and who led by the spirit's teaching may be found not shrinking from the labours of a missionary life ; however severe and arduous they may be ; privations and sufferings must be endured here, but what after all are they compared with those of a Martyn, an Elliott, or a Neff. Here no time is lost in acquiring the knowledge of a new tongue—immediately the glorious embassy may be commenced, and numbers found daily eager to hear the word of salvation. Could you and your many friends have witnessed the satisfaction afforded by the unexpected presence of your Stewart Missionary in the Huron Tract some weeks ago, I am led to think you would not consider us unworthy of your interest ; for laying aside the higher motive, the humble hope of being made instrumental in the hands of God to promote His glory and extend His kingdom—there was enough to touch the coldest heart. Happening to be in the neighbourhood to keep an appointment, the wife of a member of the Church died rather suddenly, and although bitter was the draught, and deep and heavy appeared the blow to the bereaved members of the family, I believe I may truly affirm, that their poignant sorrow lost great part of its bitterness from the unexpected thought that the dear remains would be committed to its cold clayey bed with all the order and decorum of a christian burial—this to some may appear unimportant, but not so was it to the friends, nor to me, for I had at the grave's mouth an opportunity of proclaiming "the blessings of those who die in the Lord." The whole scene was solemn and grand—the place set apart for a burial ground was skirted by a large wood clad with a rich foliage ; the sky clear ; the sun shone out brightly ; the air calm ; nature seemed to breathe a sort of holy melancholy stillness—here, dear sir, to not less I should think than 140 persons I preached Jesus, and shewed that "they who believe in Him should never die"—all seemed to listen with deep attention—to me it was a solemn refreshing, though almost overpowering season of the presence of the Lord ; and although I had a very long ride the

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following day to keep a previous appointment; I journeyed on pleasantly and unwearied from the recollections of the scene. Upon another occasion, I had seated myself quietly with a family, after the labours of the day, when a stranger entered and handed me a note, on opening it I found a request to attend the funeral of his dear departed son. The distance which the stranger had travelled was about 25 miles, having signified my readiness to accompany him the following morning; he appeared deeply gratified, and on my arrival the following day at one o'clock, I was most cordially greeted by the family and assembled friends. In many similar ways could I enumerate how frequently the presence of a Clergyman has afforded the most unfeigned satisfaction; and the people feel well assured, were it not for the efforts of your friends in assisting their now lost Bishop, no such opportunity would in all human probability have been speedily afforded to them. About a fortnight since, I discovered a very large settlement of English people from South Devon, eighteen families amounting to one hundred and eleven, children included—there are four Irish families located near them, numbering in all one hundred and fifty; they occupy a space of about three miles along each side of the road running through their township from Osburn to Goderick. Words cannot convey an adequate description of the heartfelt pleasure exhibited when they were informed, at the close of the service, of my desire and intention (D. V.) to visit them regularly once every fortnight or three weeks; and having intimated to them in my visit that they should name a convenient day and hour, so as to allow them time to attend to the business of their farms; one, who appeared to be the spokesman, remarked "day and hour, Sir, most convenient to yourself, will be the day and hour most convenient to us;" and he afterwards added, "we should gladly give our attendance on the most busy days for five hours." They appear to be a most respectable class of farmers. I understand they had made application to the Canada Company for a clergyman, but the Company's Agent could not guarantee to them the services, unless they would bind themselves to promise £100 per annum, which at present they are literally unable to do, as far as I can judge of their means; of course, if impracticable propositions like this are made, no one can say when the services of the Church will be open to them, but this every one must see, it will not be till all wishes for them have died away in their hearts. So many are the wants of the emigrant at first, and so very dear is every article, that quickly all the little capital they bring out vanishes away, and so far from being able to contribute to the erection of churches, or the maintenance of a minister, they are unable to procure even for themselves many of the most necessary articles belonging to their condition. It is to be hoped, however, the sunny day will yet shine out, and when that day occurs, I hope and trust the toil worn emigrant will not be backward in proving his gratitude for kindness in his afflicted state, by contributing cheerfully to the support of the missions. Till then *you and others* must be content to labour, and what is often worse, to beg, however painful and disagreeable the task may be, and *we* must pray unceasingly that the silver and gold

(which after all are not man's but the Lord's) may be cast into your several funds with a liberal and ungrudging hand. I was much pleased to see many of this congregation with the prayer books they had brought from their mother land, and to hear them make the responses in an audible and feeling manner. Not more than seven miles distant from them there is an Irish Settlement with a few English families. These congregations, with those which could be quickly gathered by a zealous and devoted man, would afford an ample field for the service of a resident minister. In fact, there is an extensive sphere of labour for three or four, already settled in the townships of London, Biddulph, McGillavray, and Osborn. With an anxious desire to serve them, (and which is yet very inadequately performed) I may say I am riding and preaching every day, and if I set apart a day for writing or other avocations, I find I am always called away either to visit a sick person, or to baptize a child at some remote corner of the settlement. This very day I had arranged to make good my promise in April, which has already been delayed too long, but I was scarcely dressed when a person arrived from a distance, to request I would accompany him and baptize a child which they apprehended to be dying—so not being able to return till very late, I now sit down in haste (at nearly midnight) to fill up this sheet, fearing you may be surprised, and your friends disappointed by my delay; but should I put off again until I return from the appointment, to which I start at seven in the morning, it is very possible, (indeed more than probable,) that a very long delay would be the result. I have succeeded in establishing a large Sabbath school in the township of London. The attendance is from 90 to 100. I have so arranged as alternately to examine the boys and girls. I have adopted this plan from having seen it used with abundant usefulness in the parish of Mr. Carpenter, in the county of Wicklow, who catechises the children regularly after service, upon the divisions, and matter of the text, &c. I think from appearance, that if followed up, it is likely to be very useful here. May the Lord grant it for Christ's sake, and to him be the praise.

I have again visited the Indian Settlement at Monsec Town, in company with their invaluable and eminently pious Missionary, Mr. Flood. Indeed he and his amiable consort and fellow-worker in the Mission, ought not to be forgotten by the Christian public at home—unnoticed—unpaid, unless so far as you and your friends have helped him out of your small funds, he labours to win souls to his Divine master, and rejoices to bear to the red man, without price, the glad tidings of great joy.

I lectured from part of John xxi. at the Mission House. One of their Chiefs "Half Moon" was present.* I trust the Lord has made blessed Mr. Flood's preaching in the saving conversion of this poor Pagan's soul. I did not mean in this letter to have quoted any thing from my Journal, but as circumstances have prevented my doing what I would, I will send you one or two extracts which may make the letter more interesting perhaps to some of your friends. July 28th relates to the Indians, and

* Of this Indian see an account in a subsequent letter from Mr. Flood, dated Caradoc, December 27th, 1837.

I will transcribe it first :—" Visited the Indian village with Mr. F. Our road lay through a large forest : after much scrambling and some scratches, we got into a more open country, and shortly after came in sight of the hamlets. The rich and varied scenery of these villages, situate upon the Thames, is truly delightful. Upon one side of the river the ground rose to a great elevation, and upon the other lay extensive plains, (or flats as they call them in this country,) covered in many places with clumps of trees, presenting the appearance of pleasure ground. Several neat looking cottages, built by the orders of Sir John Colborne, the father of the Indian tribes, peering amid the trees at certain distances along the height above the river presented a view truly picturesque. As many of the Indians were absent, the village had the appearance of being deserted, were you not led to think otherwise by the fine fields of Indian corn, which the eye met in many directions ; and that the stillness of the scene was ever and anon broken by the whoop or call of the little Indian boys, who might now and then be seen peeping from behind the bushes at the white men as they passed. The worthy Missionary, or in Indian parlance 'their man,' seems to be highly valued by these rude children of the forest. Having examined every thing in the villages, interesting and novel to an European, we pursued a different route on our way back—to visit their council house, built of rough logs in the depth of the wood, near a spring. (Acts xvi. 13.) This house formerly answered the two-fold purposes of council house and temple, here they consulted on the affairs of the tribes—and here they celebrated their pagan feasts. It is an oblong building, the floor earthen, hard and even. At both sides, about the breadth of three feet was marked off by long poles, running parallel to the walls and lying along the floor, these were filled with fern and on them they sit or lie. I saw many sticks of hard wood, broad at the ends and carved with many devices, with those they were accustomed to beat a bear skin when any Indian spoke during a sacrifice. Although all are not yet turned from the power of Satan to the service of the true God ; and although it is to be regretted that many still sit in pagan darkness, yet as some of their most influential chiefs have embraced christianity, and not only so, but are apparently become savingly devoted to the Lord, Mr. F. has reason to believe that no pagan sacrifices are now made, and that virtually the words of the Prophet may be applied to them ; 'their Idols they have cast to the moles and to the bats.' " Amid my numerous interruptions I had gotten thus far when I received your letter of June 6th, and I have already said enough to satisfy your friends that though for a time apparently withdrawn to a certain extent from my Mission, in order to fill up the gap occasioned by the absence of Mr. C. yet I have not been inattentive to their principal cause of anxiety, *the scattered flock*. I have not only endeavoured to attend to the congregations previously formed, but have added some new ones—but indeed, Sir, you may rest assured it has been with great fatigue of mind and body, that I have contrived to give my occasional service on Sundays in London, and to effect it, often am

obliged to ride from 27 to 30 miles on the Saturdays. Thank God I am still strong, though I have worn out one horse; plunging over deep mud-holes day after day is trying to the best of horses—I might add to the best constitution—by the Divine blessing I hope I shall be found faithful to the appointment with which the dear Bishop honoured me. There is one part of your letter which I must not omit to answer, viz.: your inquiry as to means—it is a subject which I should not have touched if you had not so kindly pressed it, and I feel deeply grateful for the consideration of my comfort, which the enquiry shews—as you have asked me to give you my candid opinion. I scarcely need tell you, that the service in which I am engaged, on my present allowance, does require the strictest economy—every part of dress and every necessary article is so extremely expensive here,—and the wear and tear you will readily believe of such a service must be great. Do not however suppose from my giving you this information, that I have any doubts or any feelings of distrust or discontent—I have none—and it was only your own particular request which could have elicited a remark from me upon the subject. Of course the loss of the dear Bishop of Quebec's fostering care of his own particular Mission must be a loss to me, but I have every confidence in the Bishop of Montreal and the Society at Toronto, that they will facilitate your plans of making his intentions good. As I find one horse will not be able to do the work, I will endeavour to keep a second during the remainder of the term—unfortunately, however, it is not only the horse which fails—being daily so much on horseback I find my back fails too; and I have been strongly recommended to adopt a light carriage where the roads are practicable—and then take to the saddle when they begin to be bad. I shall send over my journal, perhaps those of both years, to Liverpool, in September, to be forwarded to you, for the information of your friends—should you think the whole or any part will answer your purpose of circulation, and raise up friends for this destitute province. Subject to the usual chances and delays, I will write again as soon as I have matter to communicate, and remain, &c.

THOMAS GREEN.

The Rev. W. J. D. Waddilove.

Seventh Letter from the Rev. Thomas Green, Stewart Travelling Missionary, London District.

London, Upper Canada, November 23rd, 1837.

DEAR SIR,—I hope ere this you have received my journal; I had not an opportunity of transmitting it as early as I had anticipated. I think if the perusal be not productive of any other interest, it cannot but impress the mind of the reader with the nature and extent of our destitution. I was very desirous to have written at the same time, by the friend who undertook to send you the parcel from Liverpool, but I could not accomplish it, indeed I could scarcely find time to finish transcribing the journal. To prevent any inconvenience to you by the publication of that of the second year of my mission, I wrote, in September, to the Secretary at Toronto, to ascertain the precise

time for forwarding my manuscripts, in order to their publication, with those of the other missionaries.

The intelligence of the death of our beloved and invaluable Bishop, Dr. Stewart, was received here with the deepest regret by all denominations of christians, amongst whom he laboured ; for all were convinced of his untiring zeal and devotion to the cause of the gospel. The many now in the flesh, who heard from his lips "the Truth as it is in Jesus," when travelling missionary in our immense Diocese, speak of him with the greatest affection. I am sure the delight he took in doing acts of kindness to all, and especially to his Clergy, will not readily pass away from the recollection of the survivors. May the Lord fill our hearts with the missionary spirit which animated our dear Bishop, and grant us as strong a desire to win souls as pervaded his mind, that our rest like his may be "glorious," and that the voice which now speaketh to us from his tomb, may speak from our graves, to those who succeed us in this work of christian love.

Since my last letter of August 3rd, I have visited the township of Nissouri, which is yet but thinly inhabited—it is, however, fast filling up, as the land is considered good. Having preached several times near the Town Line, on one occasion I was called upon to visit a sick woman in that township, and hearing there were a few persons very anxious I should, at the same time, hold Church service and preach ; I named as early a day as other previous appointments permitted ; and finding, upon enquiry, that the case was not one of immediate danger, I postponed my visit two days, to give time for circulating the notice. On the day appointed, my horse having strayed away in the woods the preceding evening, I set off on foot, with some hope of borrowing one upon the road ; on my way I visited a family from England, with whom I held some very interesting, and I trust, profitable conversation about "the Truth." While speaking of the love of our Saviour, in leaving the glory which he had before the world was, and becoming himself incarnate in the flesh for our redemption, the father seemed to be most deeply affected, and the tears chased each other down his aged cheeks. As soon as they heard of my intended visit, they willingly offered me the loan of one of their horses. I was obliged to cross a broad and rapid river, at the time considerably swollen by the late heavy falls of rain : having succeeded in crossing, I journeyed on, as fast as the wretched state of the roads would permit, to be in time to keep my appointment, and to be enabled to return before the thick shade of night set in. I found no little difficulty in keeping my road, as in many places I could not well distinguish it from other parts of the wood, as it was not what we call "*chopped out*." When within about half-a-mile of the house, I was recognized by a member of the Church, who had heard me preach in the township of London ; he cheerfully consented to become my guide for the remainder of the way. Arriving at the house of the invalid, I found a few persons assembled to attend prayers. The sick woman was confined to her bed, humble indeed but clean, apparently dying in the last stage of a consumption. She appeared to be much gratified by my visit. I read to her such portions of scripture as I thought best suited to

one suffering, and sinking into the silent grave ; having read and conversed with her as long as the enfeebled state of her health allowed, all present knelt down and joined me in commending her to the God of all grace, and the father of mercy ! It was truly a solemn time, the poor woman seemed to realize the immediate approach of eternity, the friends and relatives, the closing scene of her suffering life. The comfortless dwelling (a wretched log-house) in the midst of a deep wood, now stripped of all its beautiful foliage and looking cheerless—the stillness which reigned around, all combined to awaken feelings of loneliness ; but the comfort of knowing our Father in Christ in the wild wilderness of wood, is the same as in the beautiful, happy, and well cultivated plains of happy England ;—and the assurance that His ear is as ready to hear, and His hand to heal and to save here, as in the land of our birth, enabled us to put “ a cheerful courage on.” After prayer I commenced the evening service of the Church. The sentences, the exhortation, and confession came home to my own heart with increased unction, and I hope also to the hearts of my hearers. I stood before them the first Church Minister that ever held a public service in the township ; (this has been the case with other townships also) and it is highly probable the only service in which some of them had joined since they sailed for this country. At the close of the service, a Mr. Bowers, an Irish emigrant, observed, “ we are but poor Church people, Sir, but we have no opportunity offered to us, of now enjoying the ministrations of our Church.” They then requested me to leave an appointment, which I did, although apprehensive from the bad state of the roads, (rendered worse by the recent heavy falls of rain,) I should experience great difficulty in attending ; I also promised, if spared, as soon as the sleighing season commenced, or the roads were frozen, that I would visit them regularly, so long as I remained in the neighbourhood. This promise seemed to give them much pleasure, and they expressed the greatest thankfulness. A fortnight after, I made the attempt to visit them, but owing to the state of the roads, the horse sinking to the knees at every step, I failed in holding service, it was so late before I could reach them. As the travelling had become so very tedious and laborious, I deferred making another appointment for some time ; but promised (D. V.) to see them often in sleighing time, which seemed to give them increased pleasure. On this occasion one of the congregation accompanied me some miles, to guide me through the woods ; he spoke much of the privileges and opportunities enjoyed at home ; and speaking of the advantages enjoyed under the mild rule of the British Crown, he remarked, “ I have liberty enough—all the liberty I now desire, is the liberty of having a Church and Sabbath schools, as at home ; and not to be left to ourselves as we now are. Pray, Sir, try and come to us as often as you can ?” The remarks I heard, in the course of this ride, as in many others, prove to me, that the emigrant does not lose his home feelings, nor forget his home associations in the midst of his labours and difficulties here ; but on the contrary, for a considerable time, his heart throbs warmly towards them, till hope delayed makes the heart sick. Oh, Sir,

would England but consider this, how anxious would she become to cherish the kindly feeling! Accompanying a young man of the name of Hodgins, a short time ago, who had ridden thirteen miles to request me to attend a funeral, I was much struck with the appearance of the country, and casually remarked, how beautiful this country could be made, if persons had but money sufficient to make the necessary improvements. He replied in a feeling and melancholy tone, "Yes, Sir, but it would be made much more beautiful if we could see Churches erected, and Sabbath schools established." I am very sure from my subsequent conversation with him, that this speech was not uttered with any view to please or compliment me, but incidentally broke out as the language of truth, and the strong feeling of his heart. Upon another occasion, some females of the name of Smith, from England, speaking of the hope entertained by some of their friends of procuring a small bell for a Church in their neighbourhood, added with great animation, "that would indeed sound like Sunday once again."

The accounts of our destitution transmitted occasionally, may indeed carry some idea of our spiritual wants, but they cannot carry any thing approaching to the painful reality; to ascertain them in any thing bordering upon the degree in which *they really exist*, it is necessary to travel from township to township—from settlement to settlement—from house to house. During the summer months, I was most successful in establishing the Sunday school I mentioned, in the very centre of the township of London. The average attendance was about ninety. Some Sabbaths we mustered very strong; the greatest possible interest appeared to prevail, not only amongst the children, but amongst the parents and teachers. One of the latter used frequently to visit me, late on Saturday night, walking more than a mile, that he might be prepared in the portion of Scripture to be read in his class the following morning. The hours of attendance was from one to half-past three; as I had to ride near seven miles after my first service, I was seldom able to be present before three, but then I examined for half-an-hour, or more when I could, taking each class in succession. We closed by singing a psalm and prayer; after which the evening service commenced. It was truly cheering to see so many attending service, sometimes, I believe, above three hundred. A few weeks past I held a public examination; and after a careful examination of nearly three hours, was much pleased with the general answering. I think about nine or ten chapters of Luke's Gospel were committed to memory by the upper classes, and in proportion by the junior. The Secretary informed me afterwards that the aggregate number of verses, thus impressed on so many youthful minds, amounted to several thousands—the precise number I forget. May the Lord of the vineyard water the seed. I awarded upwards of twenty premiums, supplied out of the funds, which you and your friends entrusted to me; the premiums consisted of Prayer Books, Bibles, Testaments, and a few other interesting and useful books. The accounts of the other Sunday schools established in other parts of my Mission at Port Burwell and Vienna, under the direction of our Catechist

are equally satisfactory—"I know," he writes lately to me, "you will be glad to hear that since your last visit to Vienna (I was there the day the school opened, as mentioned in a former letter,) we have fully established the Sunday school, and, from the present aspect, it promises well. I have endeavoured, and in great measure succeeded, in raising a better interest in its favour than formerly existed. Forty children at present attend, and I have hopes of many more." The school, also, at Port Burwell, appears to go on prosperously; many adults attend there, and all join in reading the scriptures. God grant in these our small things, many may be enabled, by the Holy Spirit's teaching, to draw water henceforward from the wells of salvation. Colonel Burwell has got the Church at the Port plastered. He has also set apart a neat and comfortable house for the residence of a minister, and has endowed the Church, from his own property, very liberally with lands; but for the present they are useless; and unless some other provision can be made for the maintenance of a clergyman, these places will not soon enjoy the ministration of a resident clergyman.

In my last visit to the distant parts of my mission (at one of the stations on the Talbot-street,) at the close of service, eight children were presented for baptism. I felt particularly pleased on this occasion. The inhabitants of the place are attached to the Baptists, in a large proportion—many of whom were present during the baptismal service. Deeming it advisable and useful to lecture on the nature and design of this sacrament, I endeavoured, in the course of my remarks, to remove the objections which are so frequently made to this rite. I was listened to with the deepest attention. In the evening, the father of six of the children whom I had baptized in the morning, called upon me and said to me, "Sir, there is a load now removed from my mind which has long grieved and perplexed it." It appears that, from my early visits to the place, he was convinced of the necessity of having his little ones baptized; but, as his wife made objections, he did not press the matter, but, at every visit to their house, introduced the subject in her presence, and used to request me to assign my reasons for the adoption of infant Baptism, which thus ultimately terminated in bringing them to one mind.* The labours of a travelling missionary are very harassing, he is obliged to undergo so many privations, and expose himself to every kind of weather, frequently in danger of missing the road, and losing himself in these dense woods, a circumstance very far from agreeable, should it happen at the approach of night. I have often lost the track in the day; and, upon one occasion, almost despaired of making my way to some clearance. Twice, since my last letter, I have lost the path at night. On the last occasion, in the morning of October 23rd, I was obliged to ride ten miles. Owing to the bad state of the roads, the journey was a most tedious one; and as I had made an appointment for the evening, also ten miles in the opposite direction, I rode as fast as the poor horse could travel, without injury to him. Two children were pre-

* For the commencement of this occurrence, see letter 2nd, sec. 8.

sented for baptism. I believe the only object the parents had in view, upon this occasion, *in bringing their children a distance of nearly thirty miles*, was, that their dear little ones might be admitted into Christ's Holy Church. "Go ye into all nations, and teach them, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19. Is. lii. 15. Ezekiel, xxxvi. 25, and Acts, viii. 36, 37. After the baptism, I set off for the residence of a kind and truly hospitable friend, about four miles distant. I had not ridden nearly half of the distance, when the night became so very dark that my horse missed the track. A heavy storm of wind and rain prevailed at the same time, and rendered my situation dreary and uncomfortable enough. After many fruitless efforts to disentangle myself, I found it hopeless to make any way through the woods, I made up my mind to the alternative—remaining where I was, till morning's light came to rescue me. Having, therefore, tied my horse to the branch of a tree, I availed myself of the shelter of a hollow butter-fruit tree. sufficiently large to receive me, by sitting erect, and to shelter me from the rain and wind. I trust, though my situation was anything rather than comfortable, that I was duly thankful for the blessing of shelter, and resigned to my lot. The scene was dreary in the extreme, from the thick darkness of the night, the low moaning of the wind among the woods, which frequently swelled into loud gusts, and the rattling of the rain upon the leaves, which were everywhere thickly scattered upon the ground. In this situation, though cheerless, I was not comfortless; and I felt my soul ascend in a spirit of prayer to the throne of grace. As soon as the storm abated, and the light began to appear, I thought it best to endeavour to make my way to my friend, who could not be above two miles off, and I made to the banks of the river Thames, which I heard roaring at a short distance, and which flows close to his residence. I knew, therefore, that by following the course of the stream, I might succeed in making my way. Leaving, therefore, my horse, for I was conscious I should find more difficulty with him, by reason of fallen trees, and through the brush, with so little more than "darkness visible," I commenced again my ramble on foot, and a weary one it was. After three hours' hard scrambling, with falls, and rolls, and scratches without number, I found myself under the roof of my hospitable friend. I give you these details, not for the vain purpose of enhancing my own services, but for your friends, and any missionaries you send, to make an easier judgment as to the service the messenger of Christ must go through here. I am very thankful to say, on my own part, that neither on this or any other occasion of danger or toil, did I experience any unpleasant effects, farther than the immediate inconvenience and the temporary anxiety such circumstances unavoidably produce.

The total number of baptisms since I commenced my Mission, amounts now to more than 180, and I expect will far exceed 200 before you receive this letter—as I have received several notices for baptisms. This number may appear small, when you consider the tract of country over which it extends ;

but you must consider, at the same time, that it is only now, for the first time, the people have any opportunity of having their children baptized, according to the rites of the Church; and that, despairing of obtaining that, the parents have, very properly under such circumstances, seized any opportunity which offered by the casual visits of Dissenting Ministers. This is one of the inevitable consequences of the existing destitution. Despairing of the rites of the Church, they are, if piously inclined, too happy to obtain such as present themselves. In one or two instances, the parents have wished me to re-baptize their children; which, of course, I declined to do. I hope soon to be able to visit the township of Eckfrid, where, I have been informed, a very large congregation of Episcopalians anxiously anticipate my visit; and I understand there are a great number of children to be presented for baptism. As far as I can judge from my own observation, there is an ample field for the most active services of *six faithful and zealous Ministers in my district alone*. May the Lord soon grant a fit provision to be made for the suitable maintenance of the few Clergy we have; and may he put it into the hearts of Christians on your side of the great water, to send, and that quickly, many more faithful standard-bearers of the Cross, to help us in this labour of love. I begin to think now, after having seen so much of my district, that the Episcopalians, though generally reported in this country and at home *as the least*, are by far the *most numerous* denomination of Christians here. The plan now in contemplation of an additional roll in the next assessment, in order that the religious persuasions of the inhabitants may be inserted therein, will soon set the question at rest, and I believe will confirm the opinion I have formed. I am glad to tell you, and I do it with much gratitude to yourself and friends, that your kind endeavours have been successful, and that my pecuniary difficulties and embarrassments, consequent upon the illness and death of our beloved Bishop, are over. I have been paid, up to August, my salary in currency. My expences from New York to Quebec, about which you inquire, were eighteen dollars, or £4 in sterling.

I am not at present prepared to say whether circumstances will allow me to accept a continuance of my Travelling Mission, longer than the period at first agreed upon, even should my health be spared, and you and your friends felt disposed to continue it. I need not tell you, who knew the Bishop's life so well, and have had my first year's Journal to peruse, how trying a service to the constitution an active missionary life must be. You know what he was—you know what he did—and you have before your eyes the melancholy result: incessant labour—prematurely aged, and worn out in body and mind, sinking into the grave. Of this, however, be well assured, for the remainder of my time, I hope by God's grace, to be found as zealous and as faithful in the charge to which you and your friends were the means of raising me, as heretofore; and whatever my future lot may be, or wherever it may be cast, your kindnesses will never be forgotten: and I shall feel happy if I may be considered "The Stewart Missionary" still.

But I have more to tell you. Since my last communication I have cast in my lot with a Christian lady, whose heart has been sincerely engaged in the service of our Blessed Master, and who will consequently prove rather the means of strengthening, than of enfeebling my hands—you have therefore two Missionaries instead of one. Previous to our marriage, she was fully acquainted with every circumstance of my agreement with "The Upper Canadian Travelling Mission Fund;" and although since our union, the Rectories of Clarke and Darlington, or Fenelon Falls, in the township of Verulam, have been kindly offered to me—so far from recommending me to accept of either, she was most strenuous in her wishes, that above all things I should complete my engagements with you. As soon as the sleighing season commences, I purpose, (D.V.,) to visit the Huron Tracts; and in the journey she intends to accompany me—deeming it the highest privilege to be allowed to be employed in the service of our Divine Redeemer.

We pray the Lord to bless you and your's,

And remain, dear Sir,

Very sincerely your's,

THOMAS GREEN.

To the Rev. W. J. D. Waddilove.

Extract of a Letter from the Rev. R. Flood, Missionary at Caradoc, giving an interesting description of the Indian chief, "Half Moon," mentioned in Mr. Green's sixth letter.

Caradoc, Dec. 27th, 1837.

* * * * It is only in the case of a poor Pagan led to the knowledge of the truth as it is in Christ, that we can plainly and literally see, what the Apostles describe—"a soul brought out of darkness into God's marvellous light—and turned from the power of Satan unto the living God."

As their ways and habits are so dissimilar to civilized life—their Waubenois (like Bacchanalian feasts) so strictly observed at certain seasons of the year, with various ceremonies attending them—which ceremonies are numerous and ridiculous, but are yet hallowed to them as being the ways and customs of their forefathers, whose memories they venerate to an extraordinary degree—from such deep rooted systems of delusion, nothing short of the love of Jesus, brought home to the soul by the influence of the Holy Spirit, can, I am persuaded, ever sever them, or empower them to condemn all those "fond imaginations" and to walk henceforth in newness and holiness of life.

There is one man in particular, of the Monsec tribé, called Half-moon, than whom I know not another who adorns the doctrine of God our Saviour more consistently and devotedly—he paid us a visit a short time ago, though not an empty one, for the grateful creature brought upon his back a basket of huckleberries, as a present for me. I was not only glad to see him, but to have the opportunity of giving him some bread and meat in return. He commenced first to address me, offering up a fervent prayer for his father (i. e. myself)—then for my wife. After this he took our little boy in his arms, and called upon the Holy One for a lasting blessing on his head. Whenever this interesting

and delightful creature partakes of any refreshment, even were it but a piece of dry bread, he never does so without giving thanks to "the author and giver of every good and perfect gift," before and after meat, in his own tongue. I have never known him to drink spirits of any kind. He is, without any exception, the meekest being I ever saw; he is most industrious in his own little spot of ground; his knowledge of English is confined to but few words.

Our Indian school continues to make head way, although the children are very irregular in their attendance, owing to the general custom of their accompanying their parents on hunting excursions. I have lately distributed prayer books to as many of the boys as had committed the Church catechism to memory, for which they have made themselves neat covers to prevent their being soiled, having them constantly thrust into their bosoms, beneath their blanket jackets, for the sake of security. It is truly delightful to see these little ones following me as I am reading the Church service on the Sabbath—with their books in their hands and joining with me in singing the psalms and hymns—and more particularly so, as it is not more than two years since the alphabet was put into their hands for the first time. When I witness such instances of rapid improvement as these, I am encouraged to go on, recognizing the finger of God in his own work—to him be the honour and glory for ever and ever.

Thus have I learned this lesson experimentally from my intercourse with these tribes, that the only effectual way to *civilize* the wild Indian, is *first to christianize* him, by impressing upon his mind, and the earlier in life the better, the great and fundamental doctrines of true religion—and the need we all have of the sanctifying influence of the Holy Spirit to preserve us unto life eternal.

Many among my Chippewa tribe know this lesson, and repeat it in their own tongue—"Eneuch takezbah ishpenning, ahyahnzig menoo bemadizewin, ahyahnzig kechetwahirezewin, ahyahnzig ogemahwewin, ahyahnzig Kekenooahmahdewin, ahyahwahsig wejekewagun; Kah dushween tahezahsee ewhety ishpenning, ahyahwahsig Christ." A man may go to heaven without health, without wealth, without honour, without learning, without friends; but he can never go to heaven without Christ.

Our Indians have been mercifully spared, amidst the late revolutionary movements, excited by the vile agitators in this province, from being called out by the Lieutenant Governor to aid the loyalists—as under these circumstances, they would have been entirely thrown back—and would probably have resorted to all those horrid barbarities of scalping and burning which they practised, (mild as they are,) in the revolutionary war of old, when fighting against the enemies of Great Britain. This rebellion, in our hitherto peaceful land, lasted but one week. Mackenzie's party were not confined to Toronto. In this district (the Loudon) were many individuals acting in concert with him, but this vile conspiracy, so Providence mercifully ordered it, was ill timed by them, as here the disaffected were only preparing to take up arms, when their leaders were routed and hunted in all directions by the loyal portion of the inhabitants who have

shewn themselves in this matter to be far superior to the rebels, as well in number as in courage. We have been in the midst of trouble, but the Lord has dealt mercifully towards us, in preserving us from the rage of the wicked. So true is it, that when the enemies of Christ set in like a flood, the Lord lifts up his standard against them. We have not a single soldier in the province, the few regiments there were having proceeded to Lower Canada to aid in putting down the rebellion of the French Canadians there. Here the rebellion was solely suppressed by the loyal inhabitants, and I have no doubt this manifestation of their strength and resolution will be the means of purifying the land for many years to come.

All our Indians are now gone out in every direction, since the snow commenced, to hunt deer, and I do not expect their return before the beginning of March. They know well where the deer and other wild beasts pass in greater numbers, and there they erect their wigwams in small parties, and continue so long as the game is to be found. I hope in my next communication to furnish you, for your friends, with many interesting facts respecting these long lost children of the forest.

I remain, &c.

RICHARD FLOOD.

Rev. W. J. D. Waddilove.

LONDON DISTRICT TRAVELLING MISSION, UPPER CANADA.

JOURNAL OF THE REV. THOS. GREEN, B.A., TRIN. COLL., DUBLIN,
FROM JAN. 31ST TO OCT. 30TH, 1836.

N.B. The Journal of 1837, is now printing in the Report of the Society at Toronto, for 1837.

JANUARY.

Sunday 31st, 1836. Having left the kind and hospitable mansion of the Bishop, I reached Montreal and preached there in the evening to a very large congregation; not less than 400 persons being present, from whom I received a most cordial and affectionate greeting.

FEBRUARY.

Sunday 7th. I preached at Bath, (still on my journey,) my congregation was not large for my visit was wholly unexpected. On every side the greatest possible pleasure apparently exists from the consideration of an additional labourer being sent into the extensive vineyard which presents itself in this country, and truly thankful they express themselves for the kind endeavours of their Transatlantic brethren to ameliorate their spiritual destitution.

Saturday 13th. I arrived at Simcoe the centre of my mission, and was most cordially received in the neighbourhood. The Rev. F. Evans, Rector of Woodhouse, requested me in the kindest manner even to make his house my home when my rambles led me near, and frequently expressed his satisfaction that at length his wishes and prayers were all answered by my arrival amongst them.

Sunday 11th. I preached in the Church at Woodhouse in the evening, and afterwards went down to Vittoria in a sleigh, where I read evening service again and preached.

Tuesday 16th. I proceeded to Walpole accompanied by Mr. Evans, read the morning service and preached at the house of Mr. Mather; a very attentive congregation was in attendance, and after service we drove to the house of Mr. Viner.

Wednesday 17th. I read the morning service and preached in a school house upon the Lake Shore (Ontario,) and then returned to Woodhouse. The day was extremely cold, but travelling by no means unpleasant.

Friday 19th. I set out for Vienna, sleighing very good, and in my way I stopped at the house of an Irishman who had been formerly a member of the Church, but in the absence of all her ministrations had joined the Baptist connection.

Saturday 20th. I went forward to Vienna and was most kindly received by Mr. Draper, an attached member of the Church, and in the evening I lectured at his house.

Sunday 21st. Mr. Draper having kindly provided me a horse and cutter, I proceeded at an early hour to Port Burwell, situated on Lake Erie. Mr. Burwell, a brother of the proprietor of the place, received me very cordially, and immediately made an arrangement for holding the morning service in the large room of a tavern, the only place of convenient size which could be procured. I had a very large and attentive congregation assembled at the appointed hour. To the English residents who had been accustomed to the services of the sanctuary at home, a great gratification seemed to be afforded. I was the first minister that ever performed divine service in the place, as neither Methodist nor Baptist preacher has ever attempted to establish a congregation here. At the close of the morning prayer, an English lady from London presented her son to be baptized; being aware that some of my congregation were probably wholly unacquainted with the nature of this ordinance as recognized by our Church, I delivered a short lecture upon the nature and design of baptism, all listened with great attention, and we had a comforting time so that truly many of us might say "It is good for us to be here."

Immediately after service, I returned to the village of Vienna. It is most beautifully situated on Otter Creek, affording many advantages to the enterprising emigrant from its vicinity to the Lake (being distant only three miles). I found many persons assembled to attend evening service, for the most part English, I might say there were not less than 90 or 100 in attendance, I considered at the time that the school house could not accommodate more—several were compelled to stand during the service for want of seats. Were a minister placed at Port Burwell, he could easily arrange to have service here every Sunday, and I am led to believe that very quickly large and regular congregations would be established from the many English and Irish families living in the neighbourhood. These in the absence of any stated ministry are found not only here, but in almost all places in the district, to give a listening to the preaching of any and every one, however much opposed "to sound doctrine" in

their views and teaching. I slept at Mr. Draper's and closed the day by reading a portion of scripture, and lecturing to his large family.

Monday 22nd. After morning prayers with the family, I set off on my way to Middleton, and had a tedious drive, rendered more disagreeable by a sudden thaw. I arrived at the house of a Mr. Tisdale, the son of an American gentleman who settled in this country at the time of the revolution of the United States. I found him anxious for the spread of the truth, and the interests of our venerable Church, to which of late, from conviction of the purity of its creed, and the solemn simplicity of its ritual, he has become most warmly attached. He has kindly opened a door in this hitherto neglected spot, for the preaching of the word of life. As there is no School-house convenient, he gladly gives me the use of his house; a small congregation, some of whom came many miles, attended, and it is to be hoped that by regular preaching a considerable congregation would soon be established in this place. This neighbourhood is occasionally visited by Methodist and Baptist Ministers. I closed the day by reading a portion of Scripture and prayer, in which the family seemed to join from their hearts. I distributed many Tracts here and in other places, which were every where most thankfully received. I visited an English family of the name of Tims, from Gloucestershire. Here I read part of a chapter and made a few remarks upon it, which I considered suitable to our situation, closing with prayer. Mrs. Tims strongly expressed her pleasure at the hope of now being enabled to join the services of the Church, as often as my periodical visits as Travelling Missionary afforded opportunity. I am not in the least surprised that so many members of our communion join themselves to Dissenters of various denominations, despairing as they do, of ever having a Minister established in the remote Settlements where they have purchased lands. It is my opinion from what I have already observed since I came amongst them, that were it possible to locate Clergymen, devoted to the service of their Master, so that they could from different Missionary Stations visit these scattered sheep, and making their own residence the centre of their sphere of action, Dissent would be little heard of here; the Church would in this country be established on as firm a basis, in the hearts of the people, as ever it has been at home; the cause of the Gospel would flourish and spread, and we should have strong ground for the trust, that the Lord would recognize the work as his own, and seal it with his most Holy Spirit.

Tuesday 23rd. After family prayers, I set out as soon as I had breakfasted for Burford, a drive of twenty-five miles—the roads in many places covered with water, in consequence of the continued thaw. After much difficulty to discover the proper road to the place of my appointment, the evening had nearly set in by the time I reached Mr. Moore's. As soon as I informed this family of the nature of my visit, they received me most cordially. At the appointed hour, seven o'clock, I proceeded to the school house and preached to a good congregation, and after service returned to the house of Mr. Moore. All seemed

rejoiced with the prospect of enjoying the occasional services of the sanctuary. After some very interesting conversation on the nature and prospects of my Mission, I closed the evening with reading and commenting upon a short portion of Scripture, and well prepared for rest, retired to bed.

Wednesday 24th. In the morning I lectured from the last part of John xxi., and then proceeded to Blandford. On my way I called upon a family much attached to the Church, read a chapter and prayed with them. Being by mistake of name directed to Brantford instead of Blandford, I called upon the Rev. Mr. Lagger, a brother in the best bonds of the Gospel, and was sorry to find him confined to his bed by a dangerous illness, but rejoiced to perceive him resigned to the will and mind of Jesus, and wishing to be passively in the hands of his God.

Thursday 25th, I proceeded on my way to Blandford, a distance of about thirty miles, and called in my journey upon the Rev. W. Betteridge. I trust he is wholly given to the work of the Gospel. I found in him a kind friend and an affectionate brother in Christ.

Friday and Saturday, 26th and 27th, I visited an Indian family in their miserable wigwam, formed of a few branches of fir trees, using a blanket as a door, which as readily admitted the cold and bitter blasts as it did its wretched inmates. They seemed to suffer no inconvenience from the severity of the weather: and although the snow lay around upon the ground to the depth of nearly two feet, they appeared to heed it very little, and to enjoy themselves as much as many at home would do in their comfortable dwellings. Being wholly unacquainted with their language, I had no opportunity to speak to them of Jesus.

Sunday 28th, I preached at Blanford Church—the congregation large and highly respectable, consisting of English Emigrants. Admiral Vansittart has settled in the neighbourhood and has exerted himself very warmly and sincerely in promoting the best interests of the gospel here.

Monday 29th, and Tuesday March 1st, I drove to Burford, and stopped at the house of Mr. Timmerman: I lectured on the 85th Psalm.

MARCH.

Wednesday 2d. After family prayer, I walked to the Irish settlement, and here I might almost say in the language of scripture “they were waiting for me, to hear me preach unto them Jesus.” I held the service in the school house and enjoyed a most happy time—surely the Lord is very gracious unto his people. My Mission has caused no small stir in every place which I have visited; and the prospect of stated services seems to gladden the hearts of the poor Emigrants.

Thursday 3rd. Again after morning prayer with the family, I visited a few families, reading the scriptures and praying with them—and then set out on my return to Woodhouse—where I was most affectionately received by my highly valued fellow labourer in the gospel, Mr. Evans. Words can very inadequately express my strong sense of gratitude for the extreme kindness I have received from every member of this household.

Friday 4th. While resting my body here, I endeavoured also to refresh my mind by reading. Every Missionary should strive to carry with him in his rambles, some well chosen book, for as he is constantly pouring out, unless he takes the trouble of enriching his mind by reading, at every moment he can catch from the business of his Mission, he will very soon become, *Idem atque Idem*.

Saturday 5th. I set off for the long settlement on the Lake shore, driving through the woods in the dark—I soon lost my way, driving and counter-driving along the different sleigh roads, which in many places present themselves to the great discomfort of a stranger. At length perceiving at a distance the faint glimmering of a candle, I very quickly made my way to the house, glad to receive any kind of shelter, which should offer, at so late an hour. Having enquired whether I could stop there for the night, the master of the house replied "yes sir." I then requested him to take care of my horse. He said, "do not trouble yourself about him, leave him to me, and do you get away to the fire and warm *yourself*." Remarking to him then that I had lost my way, he observed "oh no sir, you have not" (meaning as I afterwards found that all my wants should be attended to, as carefully as I could have expected them to be at home)—after holding divine service, tired with my long and cold journey, I expressed a wish, if it were convenient, to be allowed some place to lie down, the request was quickly granted, and I soon forgot all my wanderings in sound and refreshing sleep.

Sunday 6th. I arose very early in order to be in time for my appointment at eleven o'clock. Previous to my departure from this kind host, I asked what the charge was for myself and my poor horse. "Nothing sir," was his prompt reply, and I departed truly grateful for the warm hospitality of my stranger friend. I witnessed this day one melancholy result of the absence of the outward means of grace. A large congregation having assembled at the appointed hour, a few had prayer books, but did not know how to use them. Many of them, born in this country, never heard, I should think, the Church service read, nor even a Church Minister preach—one told me so—another remarked, the prayer books are of no use to us as we cannot, and do not know how to find the places, not having used them in public service for the last fourteen years. After the morning service, I proceeded to the Lake shore, and found a good congregation, notwithstanding the severity of the day, which blew a tremendous gale off the Lake. Some of the females of my flock, in coming and going must have walked above seven miles. At the close of the evening service I walked to the house of Mr. Pughsley, an English gentleman; he, with others rejoiced in the prospect of occasional services, remarking "the only draw back to this country is the want of Churches and Clergymen. It is a fine country for poor men, but for my part I have had often serious thoughts of leaving my present residence; and settling again near the means of grace." Such is the tale of almost all the Settlers in the woods—may their songs of sorrow soon be turned into the shout of thanksgiving—we ended the day by singing a hymn, reading a psalm and prayer.

Monday 7th. This morning I called upon a few scattered families, reading and praying with them ; and then pursued my way to Stony Creek, a distance of about nine miles ; and preached in the evening to a large congregation, from seventy to eighty people—Baptists, Methodists, and Church people. I rested at the house of a Mr. Evans, a member of the Methodist connection—he having read the 5th chapter of Matthew, I commented at some length on the spirituality of the law, pointing out the rich provision made in the gospel. I distributed several tracts, which were received with apparent pleasure—I pray the Lord may bless them in the reading to the souls of many.

Tuesday 8th. I proceeded to Dover, about twenty miles, where I read the morning service and preached from Romans, 5th chapter 1st verse. I was met here by my kind friend Mr. Evans, of Woodhouse, and accompanied him home—a home which he and his truly excellent partner have endeavoured to make mine—may the good Lord reward him and all his household very abundantly.

Wednesday 9th. After breakfast I set out to Windham, held evening service and preached in the school house. I had a good congregation, many of them Settlers from New Brunswick, much attached to the Church.

Thursday 10th. I visited several families, and lectured at Mr. Tisdale's, from Psalm lxxxv. v. 5. This gentleman suffers much from a protracted painful illness, and I have reason to hope he has built upon Him who is able to comfort his afflicted people. In the evening I drove to Simcoe, held evening service and preached in the school house—and afterwards returned again to my kind friend at Woodhouse—Mr. Evans having accompanied me in all my visits of the last few days—fully realized the wisdom of our dear Redeemer, sending his disciples “two and two.”

Saturday 11th. The roads being very deep from a heavy fall of snow, I set out, a bitter cold day, for Vienna ; but in consequence of the state of the roads, could only make out about twenty miles.

Sunday 12th. I proceeded at an early hour to Vienna, the morning gloomy, and heavy squalls of snow constantly falling. A large congregation was however in attendance, notwithstanding the storminess of the day ; so eager are the people, with little exception, to attend divine worship. In the evening I proceeded to Port Burwell, and there also found a large congregation assembled. After service I baptized a little boy. The whole distance travelled this day, to keep these appointments, was about twenty-four miles.

Monday 13th to 15th, I remained at Vienna, visiting different scattered families, and distributing Tracts ; and held evening service on the 15th in the school house, and preached to a small congregation.

Thursday 16th. I left this Settlement, and proceeded to another in Middleton, distant about sixteen miles ; held evening service and preached at the house of Mr. Tisdale ; and after service lectured on the xvii. chap. of St. John.

Friday 17th. In my way to Burford I baptized two children, first lecturing on the nature of the ordinance ; and reached the

house of Mr. Moore, where I closed the day by reading to the family the 29th Psalm and prayer.

Saturday 18th. I visited again the Irish settlement in the evening, and we sang the different Psalms for the approaching Sabbath, in the house of Mr. Gage, where many of my congregation had assembled.

Sunday 19th. I held morning service in the school house at Burford, and preached from Psal. cxxx. v. 4. In the evening I returned again to the Irish settlement, to hold a second service—a very large congregation attended in both places, especially the last, nearly all firmly attached members of the Church; I returned after service to the house of Mr. Moore.

Monday 20th. I went again to the Irish settlement, to hold service in the school house, and found, as usual, a large congregation assembled, and upon this occasion I was kindly received in the house of Mr. Clements.

Tuesday 21st. I attended a funeral this day, and preached the funeral sermon, in the house of Mr. Moore; every one seemed to listen with deep solemnity—truly may we say “in the midst of life, we are in death”—the relations of the deceased attended my preaching at the Irish settlement on Sunday evening previous, and left him apparently in as good a state of health, as at any other time of late; and alas! after their return to their home, they found his spirit had fled from its earthly tenement. Had I not happened to be in the neighbourhood, the friends would have been compelled to commit his ashes to the grave without the decorum of christian burial—only those who live here, and have an opportunity of witnessing the destitution of this country, can fully know or feel how bitter a thing it is to be obliged to cover up their dead without the solemn rites and attendance of a christian minister.

Wednesday 22nd. I returned to Simcoe, very much worn out and fatigued by the continual travelling and speaking.

Thursday 23rd. I visited a Church family at Simcoe this evening, and lectured in their house from Psal. ii.

Friday 24th. Accompanied by the Rev. F. Evans I attended a funeral: he was kind enough to preach for me from Romans vi. v. 23. I prayed with the family and a few friends of the parents of the child, who had assembled to attend the funeral.

Saturday 25th. I left Simcoe again for the long Settlement, and had a cold and dreary drive through two large forests. Surely it is only the great work in hand which could fully support the mind under the various difficulties and privations to be encountered in the arduous life of a Missionary! Who! O Lord, being in the flesh, is sufficient for these things? No one: all strength and sufficiency must be from on high.

Sunday 26th. Read the morning service at the long Settlement, to an immense congregation, who had assembled from far and near; many had come very great distances to attend. I preached from Heb. xi.: “By faith Moses,” &c. Immediately after the service, I proceeded to the lake shore, to hold evening service. I had a very full attendance. Preached in the school house; and closed the day by reading a psalm, and prayer, with the families of Messrs. Wood and Pughsley.

Monday 27th. After family worship, I again set forward to reac. Stony Creek, where I held evening service and preached from John xix: "Behold the Man." I slept at the house of Mr. Hill.

Tuesday 28th. Mr. Hill kindly drove me to Rainham, and introduced me to the household of a Mr. Evans, who is sincerely attached to the Church, and with many others, English Emigrants, is extremely anxious to secure the services of a Minister. Many assembled for evening prayer. After the service I baptized five children. Frequently during the evening, Mr. Evans and others expressed the most heartfelt satisfaction at the prospect of again hearing a Minister of their Church.

Wednesday 29th. In the morning, many persons being present, I lectured from a portion of Scripture, which was pointed out by a member of the family. I then set out for Woodhouse, a distance of about thirty miles, and found much difficulty in passing, with the cutter, some of the streams which were swollen by the thaw, and the ice so weakened as not to support the horse. How uncertain are all things in this life! when I hoped that I had overcome all my difficulties, and to reach the end of my journey, I was upset; the ice broke in one place, upon which the horse became so much frightened, that in endeavouring to free himself, he became so hampered with the sleigh and harness, that he was dragged under the ice by the stream; in my own efforts to extricate the poor animal, my life was in imminent danger, and I was struck down twice by his plunges amid the broken ice and water. After some danger and much difficulty, I succeeded in raising his head above the water, and resting it upon a piece of broken ice, so as to prevent his being smothered; and after some delay, I procured the assistance of an old man, who was living at no great distance from the place. With his help I contrived at last to free the horse; but had he remained only a few minutes longer in the water, he must have died from the extreme cold. I was apprehensive that my own legs were frozen; but happily, through the care and keeping of the Most High, I suffered no further inconvenience than what I endured at the time. May I show forth my gratitude for this preservation, by a life devoted to the honour and glory of God my saviour.

Thursday 30th. I proceeded to Woodhouse, where I found myself received with accustomed kindness by the Rev. Mr. Evans.

APRIL.

Friday 1st. I read the morning service and preached upon the text, "It is finished." The congregation was rather small, but deeply attentive. It was composed of Methodists and Church people.

Saturday 2nd, I remained at Woodhouse.

Sunday 3d. I joined with the Lord's people in receiving this day the dying pledge of a Redeemer's love. In the evening I held evening service at Simcoe, and preached.

Monday 4th. Travelling almost impossible from the bad state of the roads.

Tuesday 5th. I contrived to travel about nine miles, and preached in the Dover Schools; and although the roads were so deep, I had a large congregation.

Wednesday, Thursday, and Friday, 6th, 7th, and 8th. Compelled by the roads to rest.

Saturday 9th. I was obliged by an appointment to set out for Windham this morning. After travelling very slowly, the horse nearly up to the knees every step, the bridges and causeways all covered with water, in consequence of the heavy rain, I at last reached my destination, and was kindly received by Mr. Robins.

Sunday 10th. I read the morning service and preached in the school-house, and although the day was so extremely unfavourable, a large congregation were assembled. I then rode back to Simcoe to hold a second service, where I preached upon the text, Rom. i, 16, "I am not ashamed, &c." Being invited to the house of Mrs. Salmon, where I was kindly and comfortably lodged, she assembled the servants and members of her family, and I explained part of a chapter from the book of Exodus.

Monday 11th. After family prayer I returned to the hospitable mansion of my ever kind friend Mr. Evans, at Woodhouse.

Tuesday 12th and Wednesday 13th, I devoted to the visiting of many scattered families in the neighbourhood. An ample field of action in every section of this wilderness presents itself.

Thursday 14th. I drove this day to Dover, read the evening service and preached upon the text, "This day shalt thou be with me in Paradise." May the Lord soon raise up many standard bearers of the cross, and send them to this long neglected and benighted land. Alas! with the name of Christian, how many are living and dying here in a worse than Heathen darkness!

Friday 15th and Saturday 16th. I visited a sick and apparently dying saint, found her patient and resigned; upon each occasion I read a portion of scripture, and joined the family in commending her in prayer to the care and faithful keeping of the Most High.

Sunday 17th. I read prayers and preached in the Church at Woodhouse—text, Isaiah, i, 18. The congregation was large, and in the evening I drove to Dover school house, near the Lake Shore, where I read the evening service and preached to a congregation of seventy or eighty, many of them Methodists, but all have greeted me cordially, and have bidden me "God speed." My text this evening—"Christ is all."

From Monday 18th to Wednesday 20th. I remained visiting the neighbourhood of Woodhouse.

Thursday 21st. I set out again to Windham on a wretchedly wet day, and after a tedious and uncomfortable journey, reached the house of Mr. Tisdale. In the evening his large family having assembled, I read a portion of the word of life and lectured.

Friday 22nd. I was requested to visit an aged man who was sick, living within about two miles of Mr. Tisdale's. A member of the family having accompanied me as my guide through the

woods, after some interesting conversation with an ancient pilgrim in the vale of life, I proposed reading to him a part of scripture. The offer was gladly accepted, and the several members of the family being assembled, I read and prayed with them. Having committed him to the King of Israel who neither slumbers nor sleeps, I bade the family farewell, not, however, before I was requested to renew my visit, as soon, and as often, as my other engagements elsewhere would allow me time and opportunity. In the evening I read part of Genesis, 7th chapter, and expounded, on my return to Mr. Tisdale's.

Saturday 23rd. I left Windham for Burford, having left my horse at Mr. Moore's I walked to the Irish Settlement, to leave an appointment for the next day; and was very kindly received by Mr. Clements, an Irish emigrant, very much attached to the Church. The arrival of an Episcopal missionary was hailed with delight by all in this settlement.

Sunday 24th. I arose early to return to the Moore Settlement, where I read prayers and preached, and I cannot but remark here, that it would be very desirable, if clergymen could not be obtained for these several congregations scattered throughout these wild districts, had they even the services of faithful and competent catechists, at small salaries, if these could be secured to them. They would *help* (1 Cor. xii, 28.) under the Divine blessing to keep together the scattered fold until a brighter day should dawn. The congregation here, chiefly Canadians, all strongly devoted to the Church of England. After the morning prayers, I rode to the Irish settlement, read prayers and preached. The attendance on this occasion not so large as formerly.

Monday 25. I visited a sick woman in the morning and read and prayed with her. I then visited another Church family in the evening, read part of the first chapter of St. Luke, and commented upon a few verses, and closed with prayer. It is truly pleasant to perceive with what evident satisfaction these visits are received, and with what attention and interest these *fire-side* sermons are listened to.

Tuesday 26th. I visited several families in the neighbourhood in the early part of the day, and in the evening read service and preached from Heb. ii, 2, "How shall we escape," in the Moore school house. I felt delighted with the fervent manner in which the congregation joined in the responses, an unction from on high seemed to prevail throughout the whole. The congregation was very large and chiefly members of the Church.

Wednesday 27th. I rode to the Irish settlement where I read prayers and preached in the school house, to a large and attentive congregation, chiefly Irish emigrants from the northern counties. There were also present a few members of the Methodist connexion, who attend very regularly whenever I hold service in the neighbourhood.

Thursday 28th. Not being in full orders I was obliged to travel twenty miles to request my kind friend Mr. Evans to visit a sick member of the Church, who expressed great anxiety to receive the sacrament. I had a long conversation with her on

the nature of that ordinance, and hope she had conceived a clear and scriptural view of the sacrament. After a slow and dreary ride to Woodhouse, I lectured to about fifteen persons in the evening, assembled at Mr. Evans'.

Friday 29th. I rode this day to Middleton, twenty-two miles distant, where I read a psalm and lectured, closing with prayer, at the house of Mr. Tisdale.

Saturday 30th. After family prayer I proceeded again on my way to Vienna, a distance of seventeen miles, and was very kindly received by Mr. Draper. In the evening I walked about a mile to visit a sick person, I held a long and interesting conversation with her upon the nature of affliction, the happiness and glory of the Lord's children in heaven, and before leaving the house I read a psalm and prayed with the family.

MAY.

Sunday 1st. I officiated twice in the school house at Vienna, and on both occasions had large and apparently attentive congregations. I proposed to them the establishment of a Sunday school, but regret to say the subject did not receive the attention it deserved.* A difficulty existed in finding a suitable person to superintend it—a fresh instance of the advantage to be derived from the residence of a Minister among them, and of the disadvantages which result from the present state of things.

Monday 2nd. In the evening I rode to Port Burwell, but as my visit was unexpected, I had no opportunity of gathering a congregation, but leaving an appointment for Sunday fortnight, if I was spared, I returned to Mr. Draper's.

Tuesday 3rd. I visited Mrs. Tins and found her suffering extremely, I read and prayed with her, and had reason to hope, she is stayed upon "the rock of ages;" amid all her pains and sufferings her soul seems to rest calmly on Him who is the comfort and joy of his people; calling again in the afternoon I found her apparently worse. In the evening I lectured and baptized the child of a gentleman, named Crawford, from Jamaica, many of his friends were present, and seemed to take an attentive interest in the service.

Wednesday 4th. I set out to Middleton, calling in my way upon Mrs. Tins, and found her better, the family appeared much gratified by my visits. Poor people! so long was it since any Minister of their Church had visited them, and that but once since their emigration, they seemed overjoyed with the anticipation of soon beholding the place of their residence the home of their adoption, somewhat more like the home they had left, by the erection of a Church, the establishment of a Sabbath school, and in time the residence of a Minister. May all these hopes be quickly realized to them. Proceeding on my way I preached in the school house in Talbot-street—my congregation composed of Methodists, Baptists, and some few members of the Church.

Tuesday 5th. I went on to the township of Woodhouse, and on the way baptized the child of a Presbyterian from the north of Ireland, I delivered a short lecture on baptism. Although the members of this family did not belong to the Church before

* See however the ultimate issue in letter 7, page 174.

emigration, they expressed a warm wish of soon seeing a Church rising up amongst them. I find, with little exception, that the Dissenters who have come out to this country, give a decided preference to the services of our Church, rather than to any other afforded here.

Friday 6th, and Saturday 7th. I rode from Woodhouse to an English and Scotch settlement on the shores of Lake Erie, and was kindly received at Waveny Cottage, by the proprietor and his brother—I was extremely fatigued by this long ride—as the road was only cut out, it required constant toil to escape the bad spots; I was frequently obliged to dismount and to lead my horse up some very high banks along the shore, and sometimes even to enter the wood, where the thick and tangled underwood and fallen trees presented often no trivial barrier.

Sunday 8th. I officiated in the school house on the Lake Shore, to a congregation, comparatively speaking, good. And in the evening I lectured at the house of Mr. Mercer to a small congregation of Scotch people, resident in the neighbourhood.

Monday 9th. I again left Mr. Mercer's for the township of Woodhouse, and in my way was obliged to swim my horse across a deep creek, the bridges having been carried away by the freshes occasioned by the melting of the snow and rain in the beginning of spring. I rode to the house of a Canadian of the name of Park, a member of the Church, where I lectured to a small congregation, chiefly Baptists, removing to Michigan.

Tuesday 10th. I pursued my way to the Rev. F. Evans' at Woodhouse, where I remained till

Friday 13th. This day I accompanied my friend to visit a family near the lake, where I read prayers and commented upon a part of the 5th of St. Luke.

Sunday 15th. I visited the Sunday school, and examined the first class; and was glad to perceive great good likely to arise from this institution. A very neat school house has been built under the direction of Mr. Evans. The school receives as much time as his many other engagements permit him on this day to devote to it; he is, however, ably assisted by the care and attention which Mrs. Evans gives it; and we may trust that under the Divine blessing, it will prove very profitable to the people. Mr. Evans having exchanged services with me, I officiated in his Church at eleven o'clock, and then rode to Windham to hold a second service at half-past three; then returning to Simcoe, I had a third service in the school house there. I had large congregations in all places, but especially so at the Woodhouse Church and Windham.

I remained at Woodhouse on the 16th, and left it in the evening of Tuesday 17th, accompanied by Mr. Evans, to attend a clerical meeting in the house of the Rev. W. Betteridge, our drive about twenty-five miles.

Wednesday 18th. We started again at four in the morning to prosecute our route, and received this day a fresh pledge of the love of God. One of the wheels of the cart sinking into a mud-hole unexpectedly, I was thrown out under the wheels, yet suffered no injury. About half-past nine we met our Reverend brethren, and the Rev. B. Cronyn was called to the chair. The

meeting was commenced with prayer, and next the ordination service for Priests Orders was read. The first five verses of Rom. v. was then discussed, eliciting during the time allowed, some very interesting and original remarks. In the evening the subject of Convocation was proposed by the Archdeacon; the measure seemed to receive the approbation of every Clergyman present, as one well calculated to advance the interests of the Church in the colony.

Thursday 19th. The Archdeacon of York preached: prayers were read by the Rev. H. O. Niel. The singing was good, and a large and respectable congregation assembled; and soon after the service we left for Burford, and

Friday 20, returned to Woodhouse.

Saturday 21st. The Archdeacon of York having kindly undertaken to preach at Port Burwell, I set out for Brandtford, to do the duty in the absence of the Rev. R. Luggier, who was compelled by his ill health to leave his home for a time. Not being able to travel the whole distance.

Sunday 22nd. I rode forward early in the morning, and found no little difficulty in making my way through the woods. I officiated twice during the day. There is here a large congregation and a very nice Church, but at present no resident Clergyman. In the evening, a few friends having assembled, I delivered a short lecture, and closed the day with prayer.

Monday 23rd. I drove to the Mohawk village, visited the school, heard the children read and sing a hymn in the Mohawk tongue, and also in English. While in the village the marriage of an Indian couple took place, which to me was a new and interesting event as indeed was almost every thing in the village. It is beautifully situated on the Grande River.

Tuesday 24th. I rode to Burford, read prayers and lectured in the school house; as the evening was very wet, I had but a small attendance, and after the service I went with Mr. Smith, who kindly lodged me for the night. He, with many of his neighbours, is very anxious to have a small Church erected, and hope to enjoy the fixed services of a Missionary.

Wednesday 25th. I rode to Simcoe, and slept at Mr. Keat's. In the evening, his large family being assembled, I lectured on the former part of Psalm lxxxv. I have received great kindness and attention, not only from this gentleman and his family, but from all the other families round, whenever I visit this neighbourhood. They all seem very anxious for the interests and efficiency of the Church, and hope to see both advanced, through the labours and exertions of the different labourers in the vineyard of the Lord.

Thursday 26th. I rode forward to Col. Salmons, who with his truly pious and amiable lady, have shown me no small kindness since my arrival in the district—while here I lectured morning and evening from the Psalms.

Friday 27th. I set out for the Lake shore—but being obliged by the heavy rain to stop at Mr. Parke's—I read and prayed with the family there.

Saturday 28th. I was still detained by the storminess of the weather.

Sunday 29th. Being anxious to keep my appointment, I braved the storm, rising very early—but having ridden as far as Port Dover—I found it was impossible to get forward—owing to the great rise of water in the Creek from the rain of the preceding days. Unwilling to spend the Sabbath unprofitably to myself and others, in a country where there are so few privileges of Sabbath services, I wished a few of the neighbours, as many as could be collected, to assemble; but I regret to say my attempt failed, partly owing to the want of general notice, partly to the unsettled state of the weather.

Monday 30th. I returned to Woodhouse, stopping by the way again at the house of Mr. Park, where I lectured in the evening from part of the book of Job.

Tuesday 31st. I lectured morning and evening and answered many questions and objections to infant baptism, which were advanced by a brother of a Baptist Minister whom I happened to meet with here. It is very necessary that every missionary should be fully made up upon all the controverted points, that he may be able at once to advance scriptural and satisfactory replies, and even overthrow others who hold and advance opposite views.

JUNE.

Saturday 4th. I left Woodhouse for Burford, and on my way stopped at the house of Mr. Tisdale. The family being assembled in the evening I lectured on part of the 2nd chapter of Job, as very suitable to the protracted sufferings of Mr. Tisdale. I spoke upon the nature and affliction of Job, and humbly hope that the words spoken in weakness were brought home to all hearts by the influence of the Holy Spirit.

Sunday 5th. Rode forward to the school house in Burford. A large class of adults being present, I examined them in the 3rd and 4th chapter of Mark. Some efforts have been made here to establish a Sunday school, but here, as elsewhere, the want of a proper person to superintend it is severely felt. It is *the great* difficulty to be overcome, and I fear they will not be successful. Mr. Carr, the catechist at Brandtford has arranged to attend here every alternate Sunday, but being obliged to take charge of a school there, (as the salary, £10 per annum, does not allow him to devote his time exclusively to the mission,) his attendance is not so regular as must be desirable. He is a truly worthy good man, and one, whom I trust, to be a lover of the work, and who deems it a privilege to be allowed to labour in the vineyard. I read morning service and preached, and in the evening I rode to the Irish Settlement, where I found a large congregation assembled; I read evening service and preached, but I regret to say the responses were feebly made. I hope soon to hear a full chorus of voices in making the responses, not only here, but in all my congregations.

Monday 6th. I visited a church family, and a few friends being in attendance I read and expounded a psalm.

Tuesday 7th. I read prayers and lectured in the school house at the Irish Settlement. It is truly gratifying to the missionary to perceive how cordially he is every where received, how anxiously his next visit is looked for, and in what strong

and affectionate terms he is invited soon to repeat his visits. May the Lord put it into the hearts of those possessed of power and influence, to direct their attention to the spiritual wants of this country, ere the time roll on when, either the poor emigrant sinks down into indifference to the means of grace when they may be afforded to him, or connects himself with those who maintain views in direct variance with the truth.

Wednesday 8th. I rode to the Moore Settlement, and in the evening read prayers and preached in the school house. Before I retired, a few friends being assembled at the house of Mr. Moore, read and expounded part of the iv. of Job.

Thursday 9th. In the morning I lectured from the xxiii. Psalm. All present seemed to feel the interest and importance of the great salvation; some were affected even to tears. May the God of glory and Father of mercies seal with His Holy Spirit the preaching of His Word. May He comfort the weak, and convert those who are ignorant of the truth as it is in Jesus. I then rode to Springfield, visited some members of the Church, who regretted much the want of opportunity of having the ministrations in their neighbourhood. They are Emigrants from Ireland, and had been settled near Troy, in the United States, for some years. With the hope of obtaining land, they removed to this country, but one of them expressed, in the most affecting manner, the deep sorrow he felt for consenting to adopt such a step for worldly advantage, as they were now deprived of every service of the Church, which they had enjoyed in their former Settlement. In the evening I rode on to Brandtford, and lectured in the house of Mr. Kirby.

Friday 10th. Being requested by the Rev. Mr. Geddes, of Hamilton, to preach for him there on Sunday, I left Brandtford for this purpose, and was very kindly received by Mr. Flock, a member of the Church.

Saturday 11th. I read prayers and lectured at Mr. Flock's house.

Sunday 12th. Having preached at Barton Church in the morning to a large congregation, I then walked to Hamilton, to hold evening service; I officiated in the court house, and had a very numerous and highly respectable assemblage. In the evening I lectured at the house of Mr. Bull, and then returned to Mr. Flock's, where I closed the day by singing two hymns, reading part of a chapter and by prayer. (To the Hamilton Mission the Bishop of Quebec gave £25 in 1836, Ed.)

Monday 13th. In the morning I returned and lectured at Mr. Bull's and then walked to Mr. Hoffman's, a few miles distant and lectured from one of the Psalms.

Wednesday 15th. I rode to Brandtford on my way back to my Mission, and lectured at the house of Mr. Kirby, here I met the Rev. A. Nellis.

Thursday 16th. I proceeded to Blomfield, and in my way stopped at Mr. Tinley's, and after a short rest, went on to the house of Mr. De Meys, where I read prayers and preached to a small congregation. After sermon I lectured on the baptismal service, and baptized three children.

Friday 17th. I set off for Middleton, and had scarcely passed through the long woods, (about eleven miles) a dreary

drive, the whole one vast forest of pines, and no vestige of house or cultivation, when an awful and terribly sublime thunder storm came on. The frequent and vivid flashes of forked lightning, accompanied by long and heavy peals of thunder, surpassed any thing I had ever seen or heard. This storm fully realized to my mind those described as occurring in eastern countries; it continued for nearly two hours. The rain fell in torrents all the time, several trees were struck with the electric fluid, and one quite close to the house at which I had found shelter from the pitiless storm. When it somewhat abated, I proceeded on my journey to the house of Mr. Tisdale, where I was kindly taken in for the night.

Saturday 18th. After family prayer I rode to Vienna, my horse's back becoming quite sore from the constant friction of the saddle, I was obliged to walk nearly the whole distance. The intense heat and the sulphureous vapours with which the whole body of the atmosphere was filled, settling on the waters around me, in the form of a yellow scum, rendered my journey very fatiguing, at times I could scarcely breathe. There soon followed, what I had long been anticipating, an awful and tremendous storm. The wind reminded me of a Tornado; for about four or five minutes, every thing seemed to be swept away by its fury, trees on every side were uprooted, which falling with a dreadful crash, added not a little to this terrific, but truly sublime scene; the rain surpassed every thing I had ever beheld or read of. After some delay I proceeded on my road, which lay through a wood, and found much difficulty in making my way over the trees which the storm had thrown across the track.

Sunday 19th. I drove from Mr. Draper's to keep my appointment at Vienna, the rain descended in torrents and quickly wetted me to the skin. Having succeeded in drying my clothes, I went to the school house, read morning service and preached, of course I had but a small congregation in such weather. I intended to have proceeded to a second service at Port Burwell, which I had also appointed for the evening, this however was totally prevented by the continued down pouring of heavy rain.

Tuesday 21st. I visited to day a sick member of the Church, to whom I read a Psalm, with remarks suited to her case, and had prayers with the family.

Wednesday 22nd. I went out to another scattered family, performing a similar service.

Thursday 23rd. I rode to the township of Middleton, where I read prayers and preached to a small congregation, chiefly consisting of Baptists and Methodists.

Saturday 25th. I proceeded to Simcoe, the day was boisterous and unpleasant, and the roads very heavy in consequence of the heavy rains which had fallen, I found the causeways dangerous, being deeply covered with water, and was obliged to let the horse pick his own way, and get over them as well as he could, for I could not see what parts were good or otherwise; and in many places I was obliged to leave the public road and make a circuit in the wood to avoid the deep holes. Nothing but grace could reconcile the mind of the Missionary to such dangerous and arduous journeys daily.

Sunday 26th. As the Lake was unusually rough I was unable to go to Walpole as I had intended, but I officiated in the evening at Dover; the congregation, comparatively speaking, was large, the singing very good, and the responses made in a solemn and distinct manner.

From Sunday to Thursday I was obliged in a great measure to rest, for my horse was so saddle galled with the constant service, that he was not useable.

Thursday 30th. I therefore walked to Col. Salmon's, and in the evening lectured from the Psalms.

JULY.

Saturday 2nd. I again took my horse and set off on my journey to Burford, on my way I called at a Mrs. Force's, in the township of Windham, and having assembled the several inmates of the family, I explained a portion of the scripture.

Sunday 3rd, I rode forward to Burford early, visited the Sunday school recently established, and examined the children in the 14th Chap. of St. Mark. Having closed the school I commenced the morning service and preached from Phil. iv. "Rejoice." Shortly after morning service I rode to the Irish settlement, where I read the evening service and preached from the parable of the publican; and immediately after service, I rode about six miles further to officiate a third time at Springfield. My congregation was composed of English, Irish, and Canadians, many of them members attached to the Church; I preached from the text—"Whoso shall confess me before men, &c." As soon as the congregation had retired some very profitable conversation arose, and many questions were asked me relative to Church government, the ritual of the Church, &c. I perceive that many of those who are now connected with Dissenters, have joined that connection from necessity; they were originally attached to the ordinances of the Church, and the same pious feeling which produced that attachment, made them feel more deeply the entire absence of her religious ministrations, and led naturally to this result—but I will venture to assert, that many of them, if they could calculate with certainty upon the regular attendance of a Clergyman, would soon return to their ancient fold. At night I read a Psalm, made some few remarks upon it, and closed the day with family worship.

Monday 4th. I rode to Mount Pleasant, and in my route visited a Church family, having called at a house in the village upon some business, the master as soon as he learned who I was, came out himself and warmly invited me to alight, and spend the evening with them. As I had no appointment for that night, I accepted an invitation so warmly given, he told me that he had come from Pennsylvania nearly 40 years back and was then a member of the Church, but having not the remotest prospect of ever enjoying the services of Clergymen of that Church here, he and his family had joined the Methodists. Having read a Psalm and made a few remarks upon it, after prayers he told me his wife was favourable to the Mormonites, who have lately commenced preaching in this neighbourhood, (their opinions are nearly those of the Irvingites but they give utterance to senti-

ments which are far more extravagant and fanciful than any of those propagated by the disciples of Irving.)

Tuesday 5th. In my morning lecture I endeavoured to point out the fallacy of the doctrines which the Mormonites preached. My observations elicited much conversation at breakfast, between the lady of the house and myself. I warned all warily, and I sincerely hope faithfully. Some time previous to my departure, my friend requested me, as soon as I could conveniently, again to visit this neighbourhood, for that the place was so distracted with the conflicting opinions of so many various preachers, that he considered it a good opening, under the Divine blessing, for introducing the more solemn services of the Church. As this neighbourhood is situated in the London district, I promised as often as I travelled in those parts adjoining his Settlement, I would endeavour to give him a call. He then remarked, Mrs. ——— has given more of her attention to your opinions this morning, than to those of any other persons whatever, who have visited her. Oh! Sir, you know not how it grieves me to see her now led away by such strange and unscriptural notions. I then rode to the Moore Settlement in Burford, visited a Church family in the evening, and then walked to the Irish Settlement to keep an appointment, where I baptized a child, and closed the day with reading and prayer.

Wednesday 7th. I returned again to the Moore Settlement, called upon a Church family, one of the members of which had been very ill, and in the evening I read prayers and preached in the school house.

Thursday 8th. I rode to Norwich, a long and dreary ride, in which I experienced great difficulty in making my way through the pine woods. I suffered much inconvenience and many privations in this journey, and realized the difficulties of a Missionary life: but the Lord is the strength and stay of his people. I did not find so many Church families in this part of the district as I was led to expect; but few as they are, surely they ought not to be forgotten. "Ah Sir!" said the mother of a large family, "here we have no Church, no Minister, no Sunday-school, no Tracts; our children know not when it is Sunday." To a few assembled in the evening I explained a portion of Scripture, and closed the day with prayer.

Friday 9th. I baptized a child. Previous to the commencement of my journey, the father of the child asked me whether the baptism of a daughter, who seems to have been baptized by a Dissenting Minister, was valid? Leaving the question to himself, I declined re-baptizing the child, unless he was prepared to say that she was not already baptized, I then rode to Middleton, through a dreary pine wood, which seemed in some places to shut out almost every ray of light. I preached in the school house on the Talbot Street, and passed the night at the house of a member of the Methodist Connexion, where I read and expounded in the evening.

Saturday 10th. I rode forward to Vienna, in the township of Bayham. On my road I visited some scattered families, and passed the night at the house of Mr. Draper, closing the day

with family prayer; a rule I invariably observe in whatsoever house I enter.

Sunday 11th. I rode to Port Burwell, and officiated in the Church, which is not however entirely finished. I had a very large congregation of Methodists and Baptists; perhaps I might safely say 200 persons were present. After sermon I was called upon to baptize a child. In the evening I returned to Vienna, to hold the service in the school house there. The congregation was not quite so large as that of the morning at Port Burwell.

Monday 12th. I went to Malachide to baptize a child and returned in the evening to Vienna.

Tuesday 13th. I went forward to Middleton, and visited a Church family by the way. I afterwards stopped at the house of Mr. Standings. The old lady of the house made a very strange proposal, yet shewing her attachment to the Church, and that home associations were not forgotten after an absence of twenty years, viz., that I should bury her, if I survived her, and was in the neighbourhood, *with my surplice*.

Wednesday 14th. I preached in the school house at Middleton, but had only a small congregation.

Thursday 15th. I proceeded to Woodhouse, visited a Church family on my road. I arrived at the Rectory in the evening, and was, as usual, most warmly and affectionately received.

Saturday 16th. I examined a class of children to-day in the first six chapters of St. John. They answered remarkably well, evincing careful reading on the part of the children, as well as attention and care in their teacher, Mrs. Evans.

Sunday 17th. I rode to Dover, where I officiated in the evening, not being able to get on to Walpole, in consequence of the bad state of the roads.

Wednesday 20th. Accompanied by my kind friend Mr. Evans, I was obliged to set off again early the next day.

Thursday 21st. We proceeded to Brandtford, but not being able to accomplish it in one long drive, we were necessitated to go to Hamilton. After our arrival at Mr. Hoffman's, Mr. Evans read a portion from Timothy, and expounded: I took the prayers.

Friday 22nd. We returned to Woodhouse, a long and dreary drive of nearly fifty miles.

Saturday 23rd. I left Woodhouse for Burford, but being caught by a tremendous thunder storm, I was obliged to stop at Windham, and on

Sunday 24th, I set off again at an early hour to keep my appointment at Burford, where I officiated in the morning at the school house, and then proceeded to the Irish Settlement. I was much pleased to find a very large congregation in attendance. After the service I again left this place for Blomfield, to hold a third service there. I read prayers and lectured upon the Church service, and preached. There were many Dissenters present, who seemed to listen with great attention.

Monday 25th. I rode back to Woodhouse, distance twenty-five miles.

Tuesday 26th. Accompanied by Mr. Evans I visited a church family in that township.

Wednesday 27th. I again left Woodhouse to go to Norwich and reached Middleton.

Thursday 28th. I left Middleton for Norwich, where I read prayers and lectured upon the Church service and preached. My congregation assembled in a large room, and consisted of all sorts, Methodists, Quakers, and two Roman Catholics. I was invited by a Quebec lad to spend the evening at her house, I held a long and interesting conversation with her. I was told here that one person being invited to come and hear the Church minister replied, "What use is there for me to go and hear him read a sermon? I can do that for myself at home." She was, however, persuaded to attend, and I afterwards heard she was somewhat astonished when she heard me preach, however weakly, I trust faithfully, without my papers. The idea of a missionary of the Church travelling about in the back and remote parts of the different townships, seems to be a source of great and unmixed satisfaction to the poor emigrants, who can now calculate upon the visits of his minister periodically, and enjoy the ordinances of the Church.

Friday 29th. I rode back to Middleton, and stopping at the house of Mr. Tisdale, I read and explained a psalm, with prayer, to his family.

Saturday 30th. Having previously read part of the 119th Psalm, I left for Vienna. On my road I visited a family from England, a long time resident in this country. I then proceeded to the house of Mr. Draper, where having assembled his friends I read and lectured.

Sunday 31st. I went to Port Burwell and read prayers and preached in the Church there. I had a very large congregation. After service I returned again to Vienna to hold the evening service. After prayers and preaching I delivered a short lecture on baptism, and then baptized the child of a member of the Scotch Church. These services over I married a couple.

AUGUST.

Monday 1st. I rode a short distance and baptized three children of a family from Nova Scotia, who expressed the heartfelt pleasure experienced by the baptism of their children; they repeatedly expressed their gratitude, and requested I would call to see them whenever I could.

Tuesday 2nd. I visited a family from Scotland, who in the absence of the ministers of the Kirk, give a decided preference to the Established Church. In the evening I read and lectured.

Wednesday 3rd. I proceeded to Middleton and preached in the school house to a small congregation. During the service my voice at times could scarcely be heard, in consequence of the loud peals of thunder, which for many minutes followed in quick succession, accompanied with heavy showers of hail, and rain, and wind.

Thursday 4th. I rode back to the township of Woodhouse, about twenty-two miles.

Friday 5th. I walked from the neighbourhood of Simcoe to Walpole, a distance of fifteen miles. I was prevented from attempting the journey with my horse, the track lying in many

places along the Lake Shore, and nearly impassible. I found the travelling on the soft sand very laborious, but I reached the house of Mr. Wood, a gentleman from England, in the evening, and met with a most kind reception.

Sunday 7th. I read prayers and preached in the school house, baptized seven children, and being invited to spend the evening at Mr. Mercer's, Mr. Miller, a Scotch gentleman, assembled several members of the Kirk, to whom I lectured from Psalm 1st.

Monday 8th. I walked to Woodhouse, passing the evening at the house of Mrs. Park, a Canadian lady, much attached to the Church.

Tuesday and Wednesday, 9th and 10th. I suffered the most excruciating pain in my head, the whole side of my face inflamed, and was confined to my bed.

Thursday 11th. The pain rather alleviated to-day.

Saturday 13th. I rode to the township of Burford, and slept at Mr. Moore's.

Sunday 14th. I officiated in the morning at the school house, and immediately after service rode to the Irish Settlement, where I read the evening service and preached, and then proceeded for the third service at Blomfield, after which I baptized a child; and as might be expected, was very much fatigued and worn out.

Monday 15th. I rode back to Burford, visited a church family in my route and slept at Mr. Moore's.

Tuesday 16th. I returned again to Woodhouse for rest.

Thursday 18th. I set off this morning for Norwich, and was overtaken by a tremendous storm of rain. It fell so heavily that I was obliged to take shelter in a shed. As the continued rain prevented my keeping my appointment, I changed the plan of my route and rode to Middleton, where I was to hold an appointment the following day. I slept at the house of Mr. Tisdale.

Friday 19th. I preached in the school-house, the congregation was not large as the farmers were busily engaged in harvest but I was informed if service could be held at that time on the Sundays, a very crowded attendance might be expected.

Saturday 20th. I rode to Vienna and remained at the house of Mr. Wright, where I closed the day by reading and lecturing from a portion of scripture. I hope some good may arise from this plan of reading and explaining the book of Holy Writ in the different houses. If a missionary had no opportunity of public preaching, merely as a scripture reader much, under the Divine blessing, would be the profit attending his service.

Sunday 21st. Mr. Wright drove me to Port Burwell, where I officiated in the Church. A very large congregation attended. In the evening I read prayers and preached at Vienna, and had also the satisfaction of a full attendance.

Monday 22nd. I set out for Middleton, in the way I entered into conversation with a man, appearing to be drunk. I admonished him of the sinfulness of his life. Although intoxicated he had sense enough to acknowledge the justness of my remarks. May the Lord open the eyes of his understanding, that he may see and live.

Tuesday 23rd. I rode to Mount Pleasant a long and tiresome ride, I stopped at a tavern, where the mistress of the house learning I was a clergyman, refused to take more than half price for each article supplied to myself and for my horse. Will any one tell me these poor emigrants do not both desire and deserve the services of the christian ministry ?

Wednesday 24th. I rode to Burford, visiting in my way a church family.

Thursday 25th. I visited another family in the neighbourhood, they were Canadians and very attached members of the church.

Friday 26th. I set out for Woodhouse in my way to Walpole, rode about twenty miles and was kindly received at the house of my valued friend, Mr. Evans.

Saturday 27th. I proceeded to Mr. Park's, near the Lake, and in the evening lectured at his house, where I met a most cordial reception.

Sunday 28th. I proceeded to Walpole where I preached in the school house. There are a few English families in the neighbourhood extremely anxious to secure the services of a resident clergyman, but their limited means do not allow them for a moment to expect it at present. One of them remarked to me—"This is fine place for poor, but industrious men, if we only had churches, ministers and schools." May the Lord soon hasten the fulfilment of their prayer.

Monday 29th. I returned to Woodhouse, and in the way visited a member of the church, who was very ill. Having read the 23d Psalm, and commented upon what I read, I commended her in prayer to Him who has promised to hear and answer the prayers of his people. The word appeared to come home to her heart with power, may the Lord grant her patience under her sufferings, and a happy issue out of all her afflictions.

SEPTEMBER.

Wednesday 1st. I rode to Victoria and was very kindly received by Mr. Tisdale ; in the evening I lectured to a small congregation from one of the Psalms, some very interesting and I trust profitable conversation ensued, upon subjects connected with the church, respecting the hopes of the christian and our sufferings as pilgrims. May we all be found in the ways of the Lord, and finally accepted in the beloved.

Sunday 4th. Mr. Evans having kindly exchanged duties with me, I officiated to day in the church at Woodhouse, I examined the children of the Sunday school, and delivered a short and simple address to them previous to a distribution of books for their proficiency in the scriptures, and their regular attendance. In the evening I read prayers and preached in the school house at Senicor, as the rain fell in torrents, the congregation was very small, and afterwards I returned to Mr. Evans.

Wednesday 8th. I rode to the house of Mr. Keets, a gentleman from Bristol, warmly attached to the Church. In the evening I read and expounded—all seemed to listen with deep attention—may the Lord bless his word to the salvation of souls—may he

give a word to his Ministers; and to their hearers, an ear to hear those things which belong to their peace.

Thursday 9th. I rode to the township of Norwich and stopped at the house of Mr. Addison; having gathered together his very large household, I delivered a short lecture.

Friday 10th. Leaving the house of Mr. Addison, I proceeded to the school house, a short distance from his residence, and preached at ten o'clock to a small congregation. Immediately after this service, I set out for the township of Middleton, having an appointment at four o'clock. After prayer and preaching I accompanied Mr. Tisdale, who has shewn me the most uniform kindness, since the first commencement of my Mission, and has expressed himself extremely anxious for the success of our Missionary cause.

Saturday 11th. I set out for Vienna, and being caught by a very heavy storm of rain, I was compelled to discontinue my journey. I stopped at the house of Mr. Standing, from England, he is a Congregationalist, but in the absence of any Minister of his own persuasion, gives a decided preference to the Church.

Sunday 12th. As my appointment for Port Burwell was at eleven o'clock, and I had to ride a distance of nineteen miles, I was obliged to set off extremely early. I officiated as usual in the Church, and after service accompanied Mr. Wright to Vienna, where I read prayers and preached to a very large congregation of English and Irish members of the Church; some Methodists also attended.

Tuesday 14th. I visited a family from Scotland who have declared themselves very friendly to the Church. In the evening I lectured at this house. I am rejoiced to see a growing interest for the Mission appears almost daily.

Wednesday 15th. I rode to Mr. Draper's, at Vienna, in Bayham, and having left my horse there, I walked to the house of Mr. Ault, where I lectured on the baptismal service, and baptized a little boy. Mr. Ault regretted with much feeling, the absence of Sabbath services, the want of Sunday schools, and that Sundays now passed away very differently from the manner of their being kept in the highly favoured land of England. Oh that a voice from this land of our adoption could reach the hearts of our friends, our relations, and our connections, at the other side of the Atlantic, and enlist their sympathies in her favour, that some more vigorous efforts to ameliorate our spiritual destitution would be adopted! Alas how wide is the field, and how ripe the harvest, but how few, how deplorably few, the labourers!

Thursday 16th. I proceeded to Middleton and stopped at the house of Mr. Tisdale. In the evening I read and explained some portions of scripture. The more frequently I visit this family, the more I am pleased with them; a love of the truth, as it is in Jesus, appears strengthening.

Friday 17th. I rode to the township of Woodhouse, and was kindly received by the family of Mr. Salmon, Mr. S. having assembled the members of his household in the evening, I lectured to them.

Sunday 19th. I proceeded to Walpole, my ride being for the most part along the Lake shore, I was obliged to travel slowly,

the sand not affording anything like a solid road, but yielding at every step of the horse, rendered my journey tedious; conscious of the great satisfaction my visit would give I proceeded however with a cheerful heart. I read the morning service and preached in the school house, my morning congregation chiefly Scotch. It is deeply to be deplored how soon the poor Emigrant in the absence of any stated Memento, forgets how the Sabbath ought to be passed, and falls quickly and generally into the loose habits of his American neighbours, many of whom appear entirely to disregard the sacredness of that day which the Lord Jehovah hallowed. While preaching I was grieved to hear the report of a gun, and the sound of the axe, and could not but speak strongly in my sermon of the sinfulness of such awful desecration of the Lord's day. After service here, I rode to the Irish settlement, read evening prayers and preached. My visits to this place appear to afford unmixed pleasure, and they all look forward with joy, in the hope of receiving my occasional visits, so long as I remain in the neighbourhood. The families settled in this place were all originally members of the Church, but in the absence of her ministrations joined themselves to the Methodists, but as the Preachers of that connection have of late ceased to visit them, they were united to themselves, presenting an open field to any Mormonite, Universalist, or Socinian, or fanatic teacher, who might be willing to offer his services. After officiating here, I proceeded to Dover, where I lectured in the evening at the house of Mr. M'Coy.

Wednesday 20th. I again rode to Dover, and lectured from one of the Psalms. I stopped for the night at Mr. M'Coy's, who is very favourable to the Church, and feels anxious for the success of it in this country.

Thursday 21st. I rode to the house of my always kind friend, Mr. Evans.

Friday 22nd. I set out again for Simcoe, where I lectured in the evening at the house of Mr. Salmon.

Saturday 23rd. I again left Simcoe to proceed to the township of Burford. The roads were very deep and heavy in consequence of the heavy rains. What could sustain the mind under the privations and difficulties to be encountered by the Travelling Missionary, but the love of Christ, the grace of Christ, and the command of Christ, "Go ye unto all nations, and preach the Gospel to every creature"! Shall we neglect our own people, and expect to escape reproof?

Sunday 24th. I met the Rev. Mr. Graham at the school house this morning; he read the prayers and preached. He then rode with me to the Irish Settlement; I read the evening service and preached. After service a child was presented for baptism, I delivered therefore a short lecture on that rite. The congregation was very large, and the responses were made solemnly and distinctly. The singing particularly good.

Monday 25. I rode to the township of Norwich, and stopped at the house of Mr. Davis, who repeatedly expressed his thankfulness to the Almighty, that he had been allowed again to see a Clergyman of his own Church under his own roof, and hopes now the Lord may spare him to see a Church built in the

neighbourhood before he is called to his rest. He offers to provide all the lumber which is required. In the evening, having assembled his very large family and a few friends, I lectured to them. They all appeared to feel the solemnity of the time.

Tuesday 26th. I read prayers and preached to a large congregation of a very mixed composition, Methodists, Baptists, Quakers, and Church people. I lectured therefore upon the Church service, and afterwards baptized a child.

Wednesday 27th. I rode to Norwich-villa, and visited a family of the name of Houseman.

Thursday 28th. I proceeded to the lower Settlement of Norwich, and preached in the school-house. Congregation not large. My route this day very dull and dreary, and from the wetness of the late weather travelling had become very unpleasant. I lectured in the evening at Mr. Addison's.

Friday 29th. I proceeded to Frederickburgh, in the township of Middleton, where I read the evening service, and preached in the school-house. I lectured upon the Church service. My congregation, many of whom were Baptists, seemed to be much interested, and very attentive.

Saturday 30th. I rode to Simcoe, and married a couple by license.

OCTOBER.

Sunday 2d. I rode to Windham, where I read prayers and preached in the school-house, to a very large congregation.

Monday 3d. I visited a few scattered families this day, and prayed with two sick persons, and returned to Simcoe at night.

Tuesday 4th. I went to Down to preach; as the rain poured down heavily no persons assembled, apprehending I could not attend. In the evening I read the Scriptures and commented upon the passages to a few friends.

Wednesday 5th. I returned to Woodhouse.

Friday 7th. I rode to Middleton, and in the evening lectured at the house of Mr. Tisdale.

Sunday 8th. I rode to Vienna, and in my way was accosted by a stranger, who enquired the particulars of my mission. He described himself as an attached member of the Church, and told me, if it were possible to get a Church built in his neighbourhood, he was very willing to subscribe for himself and his brother-in-law, 25 dollars. Having conversed a long time with him, at my departure he begged my acceptance of the sum of one dollar, to be used by me in any way I might consider best in furtherance of the cause of the mission. Although it was so small a sum, it was so freely offered and in so kind a spirit, that I promised to comply with his wishes. If such a spirit can be brought about extensively amongst the members of the Church here and at home, who have the means, how soon, how very soon, under the Divine blessing, might we hope to see things appearing under a very different light.

Sunday 9th. I drove to Port Burwell, and officiated to a very large congregation; and after service returned to Vienna, where I read the evening service and preached in the school house.

Monday 10th. I visited several families, and spoke to them of the things of God : may the Lord accept our labours and bless our councils. In the evening I lectured in the house of a family from the United States. Although some of the family are favourable to Methodism, I am quite sure, were regular services of the Church established in the neighbourhood, not only the members of this house, but of many others, would gladly decide in our favour. God grant, to whatsoever branch of Christ's church on earth they belong, they may all be accepted in the church above, and all may live here as Christians indeed. In the evening a note was given to me by a person who had ridden twenty-four miles, to request me to attend a funeral, to read the funeral service and to preach a funeral sermon next day.

Tuesday 11th. I set off in consequence to ride the twenty-four miles to Windham. Having arrived about one o'clock, previous to the service, I read prayer and preached a sermon in the school-house. Many had come eight or ten miles to attend. I find that as many attend funerals in this country, to hear the sermon of the minister, where one can be gotten, as come from respect to the family of the deceased.

Wednesday 12th. I rode to Middleton, and preached at Mr. Tisdale's to but a small congregation, though a very attentive one : it consisted of Methodists, Baptists, and Church people. A growing interest towards the Church is very perceptible in this place, and were it possible to locate a faithful Minister in the adjoining township of Bayham, I have no doubt that very quickly a good congregation would be gathered here and in other places, affording time and opportunity to the members of the different classes to judge of the purity, faithfulness, and Scriptural character of our venerable liturgy.

Thursday 13th. I rode to Windham ; the roads were deep, and the travelling very disagreeable, from the incessant rains. Owing to the heavy storm of wind and rain, no person came out to the school house ; conceiving, I suppose, that I should be obliged to postpone my appointment.

Friday 14th. I rode to the township of Woodhouse, and stopped for the night at the house of my valuable friend, who has throughout shewn me the kindness and affection of a brother, and has taken the deepest interest in the Mission with which I am charged.

Saturday 15th. I left again for Walpole, and had a dreary and tedious ride.

Sunday 16th. The heavy and incessant rains prevented the people from assembling at the usual hour, many being obliged to come great distances. The rain abating a little about noon, I set out for the Irish settlement. I was obliged to ride frequently through the waters, which were considerably swollen, the wind setting in to the land, from the lake. After a toilsome journey, I arrived in time, and was glad to perceive a good congregation awaiting my visit. They seemed rejoiced to see me. I read the evening service and preached, and after service distributed tracts. Being worn out by my day's work, I immediately retired to rest, after family worship, and was pleased to hear one of the tracts read aloud in the family ; the reader making

different remarks on any passage which particularly attracted his attention. A tremendous storm of wind and rain prevailed throughout the night.

Monday 17th. I left for Woodhouse; the travelling to-day was beyond anything I had yet experienced, dreary and uncomfortable; the roads covered with water and the trees almost stripped of their foliage, presented a cheerless aspect. I was obliged to stop at a tavern not being able to cross the bridge which connects Dover and Walpole, the waters of the creek having been so much increased as to cover to a great depth not only the bridge, but the surrounding flats. In the evening I assembled the members of the family and the various inmates, and lectured to them from a portion of St. John. The tavern-keeper, whom I consider to be an universalist, listened very attentively.

Tuesday 18th. The waters being somewhat abated, I resolved to prosecute my route. Previous to my departure, having asked for my bill, the tavern keeper said, "No charge Sir, I feel I am a wicked man;" and although I urged him much to accept something at least, he civilly but firmly declined. In the evening I preached at the school house in Dover; prayers were read by my friend Mr. Evans, who had come to meet me; and after service I accompanied him home.

Thursday 20th. I visited a few families of the Church, and was gladly received by them all.

Friday 21st. Visited a sick woman, a member of the Church. I read a portion of Scripture, and joined with the family in prayer; and in the evening I visited another family.

Saturday 22nd. I set out for Burford, and was obliged to make a very circuitous route on account of the bad state of the roads, and in consequence did not arrive till a very late hour at Mr. Moore's.

Sunday 23rd. I read morning service and preached in the school house; the responses and singing were admirable—an unction from on high seemed to reign throughout the whole congregation. I afterwards drove to the Dutch Settlement, where I read evening prayers and preached, and closed the day with family prayer.

Monday 24th. I visited a sick woman, apparently dying of consumption, and was grieved to see her husband drunk, apparently a heartless creature. As I apprehended some opposition from him, I did not speak much to his wife about her state before God. Not wishing however to lose an opportunity of speaking to her of Jesus, I waited a considerable time, and at length conceiving a favourable moment presented itself, I embraced it by asking her several questions: but, alas! what were her hopes of acceptance?—that she had not sinned so much as many of her acquaintances!!! Having enquired whether she considered herself as holy a person as David, or whether she needed a saviour as much as he did, she quickly assented to this, I then read a few verses of the 57th Psalm. During our conversation the husband entered, who had been absent for some time; he listened to our conversation without offering any interruption. Having commended her and her's to the Father of Mercies, I took my leave, praying that

the Lord would commence his work in the heart both of husband and wife.

Tuesday 25th. I set off for Norwich In the evening I read prayers and preached to a mixed congregation in the house of Mr. Davis, a zealous Churchman, and I hope a true Israelite. I closed the day with family prayer.

Wednesday 26th. I endeavoured to improve some opportunities this day, to the glory of God. I read to the family Erskine's Tract on the Lord's Supper, as also Pike's "Religion and Eternal Life." A few friends being present with the family, I afterwards delivered a short lecture.

Thursday 27th. I rode to the lower settlement in the township, accompanied by Mr. Robinson. I preached in the school house, and lectured in the evening at the house of Mr. Addison.

Friday 28th. I proceeded to Middleton. The roads were very deep, and the causeways in many places dangerous, being covered with water. I was therefore obliged to travel slowly and cautiously. I lectured in the evening.

Saturday 29th. I proceeded forward to Vienna, where I was kindly received by Mr. Wright, and

Sunday, 30th Oct., 1835, went to Port Burwell, where I read the morning service and preached in the Church. In the evening I officiated in the school house at Vienna. In both places I had very large congregations.

In the evening I baptized a child at the house of Mr. Draper, and closed the day with family worship.

As the Toronto Society publishes always from November, I close the present Journal here. The remainder will appear in their next report, according to your wish. I am so hurried at present to gain the opportunity of sending you this, that I cannot write ; but, D.V., you shall shortly hear from me again.

THOMAS GREEN.

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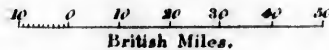
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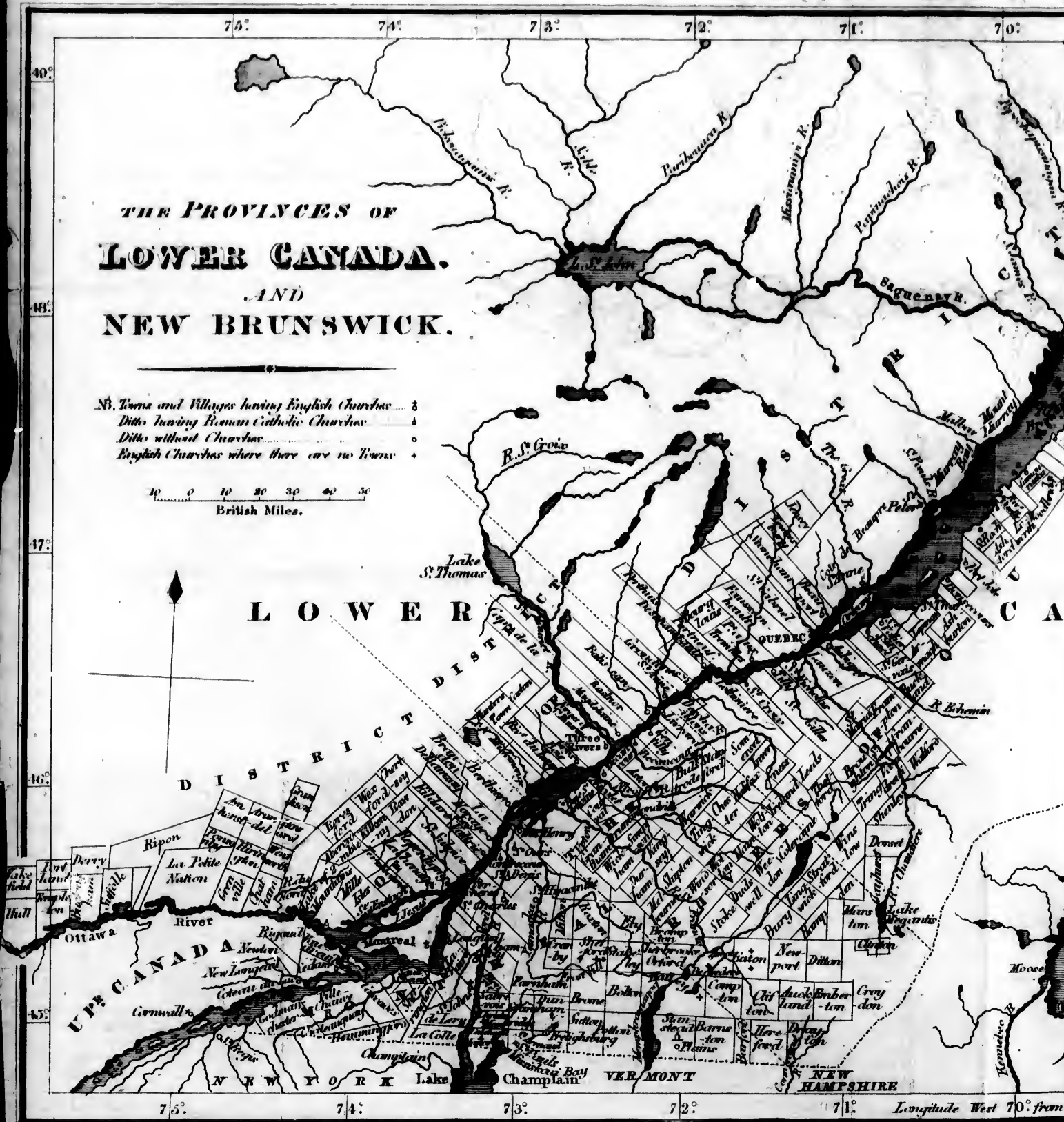
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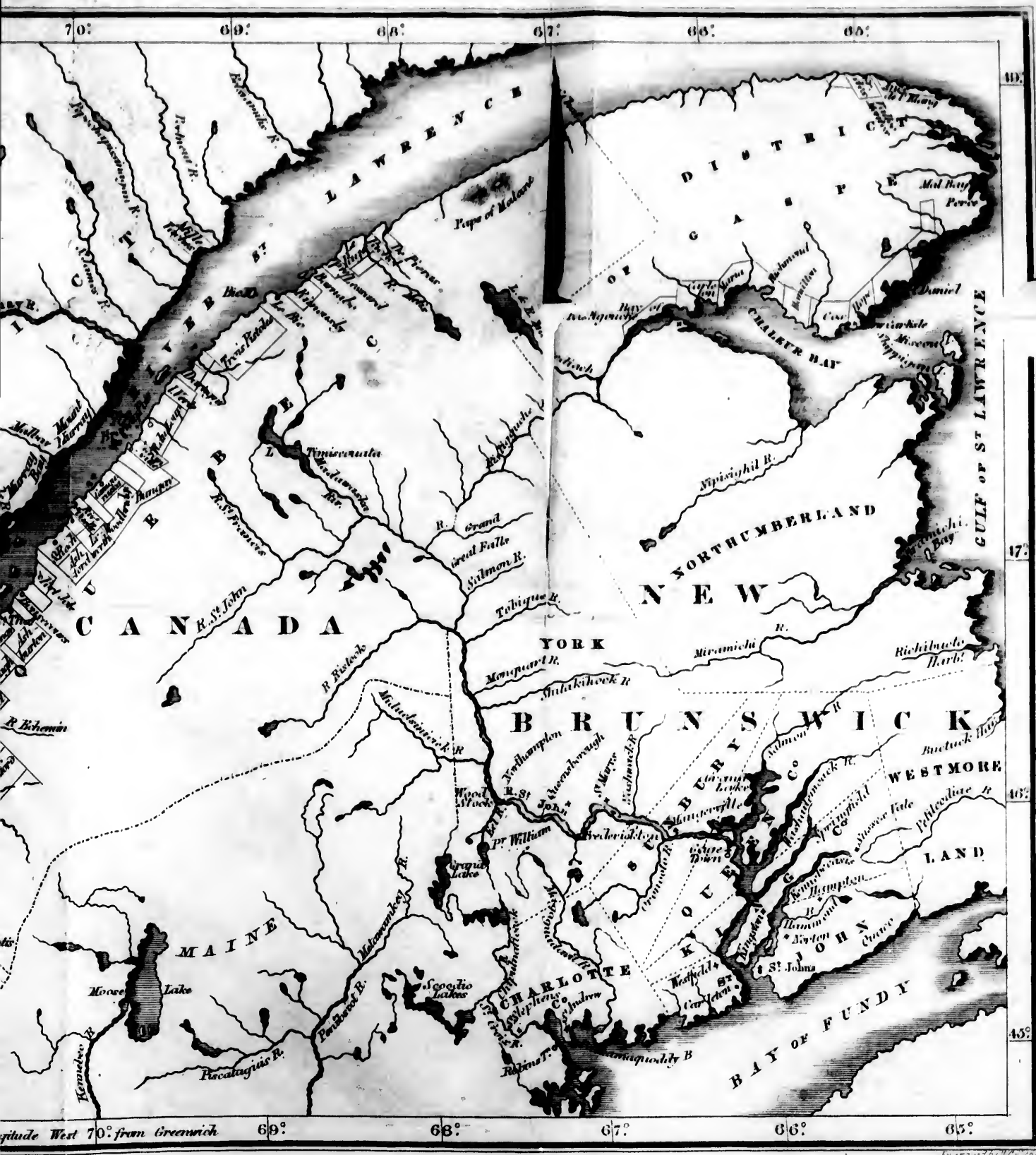
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LOWER CANADA.

*Extracts from the Letters of the Rev. Hervey Vachell, Travelling
Missionary in the District of Quebec.*

Grosse Isle, 4th Oct., 1836.

Most probably ere this reaches you, you will have heard of the arrival of our dearly loved Bishop, for whom we sorrow, more especially thinking, we shall most probably "see his face no more." After quitting the Cathedral, I came by the Bishop's directions to the Quarantine Station here, for the remainder of the season. So far advanced as it is, there are few Emigrants land now, and my sphere of action is circumscribed as to bounds; although a Minister should not say he has little to do, when there are all out forty souls unconverted to God about him. Indeed just now I cannot do much from ill health, having another attack on my chest, I caught a severe cold from sleeping in a damp house; I am standing on my watch tower awaiting the Lord's will concerning me, to be declared by the medical man who attends me, and who talks as though the very bare idea of consumption should be kept out of sight, lest death with all its horrors, should at once step in, and he should loose his patient by sheer fright.

HERVEY VACHELL.

To the Rev. W. J. D. Waddilove.

Quebec, Jan. 1837.

You must long since have given me up for lost, but I have little time for writing in the course of my rambling life, being however now snowed up here, I think I may as well take advantage of this uncommon circumstance, and write to you a few lines giving some account of myself and my proceedings. I am lately returned from an excursion to three settlements in this neighbourhood, or to speak more properly in the district of Quebec; the furthest sixteen miles off, indeed those who are so zealously engaged in the service of Upper Canada, have little idea of the destitution of places almost within sight of Quebec, our capital.

Short as my tour has been, since I left Grosse Isle, (about twenty-five days) I have seen enough to say "darkness covers the earth, and gross darkness the people." I have personally visited about one hundred and twenty families, scattered about in the bush, these are not considered the worst off, for in one settlement a Minister is supposed to attend *once* in a month, whilst all the others have the benefit of a sermon twice a year. In the first of these I visited thirty-one families, total number of persons, *one hundred and sixty*; number able to read, *ninety-six*; copies of the scriptures, *thirty*. In about *three* families only did I find the common observance of family devotion, all alike lamentably ignorant of the word of God, about two or three children only that understood any thing of the scriptures. One school in the settlement at which about sixteen or twenty attend regularly, at least tolerably so. A building erected for Church service at which I collected, at the morning service upwards of seventy, at the evening (the first time since the formation of the settlement

that a second service had been held between fifty and sixty. This place is called *Valentia*, about fifteen miles from *Quebec*!!! The next place I went to was *St. Patrick*, an Irish settlement, about ten miles further N. W. I visited here sixteen families, much interspersed amongst Roman Catholics, total in families, *ninety-five*; can read, *forty-four*; copies of the scriptures, *ten*. In only two families did I discern any vestige of religion. The Roman Catholics are most zealous, being headed by their Priest, in perverting: very many are already *turned*, others turning. *No school*, except a Roman Catholic, to which Protestant children go at the peril of being continually harrassed and tempted by their school fellows, till they turn. *No Church*, one has been two years building, and stands now a laughing stock to the Roman Catholics, none of the people having a mind to the work, *Nel. m. iv. 6*. All the children in utter ignorance of the word of God, and therefore just fit for Popery, for with them *L'Ignorance est la mere de la Devotion*. By a most singular providence of the Lord's, I fell in with and put up at the house of the Roman Catholic Priest of the parish. Having arrived when it was quite dark, I stopped at a house to enquire where I could put up; and after a little time the Priest came out, and invited me most hospitably to his place. He was once a Presbyterian, and possesses in his new faith great sway over his people.

At the next place I visited I found many things to discourage and cast down. The settlement is principally Protestant, but such filth, misery, wretchedness, and ignorance, I never before met with. There were thirty-seven families, total, *one hundred and eighty-six*; can read, *one hundred and four*; bibles, *thirty-three*. There is a catechist and school which he keeps; the S. P. G. F. P. paying him for the duties of the first office; the Settlers should pay him for those of the second, but he gets nothing, nay they will not even send their children. This last year the crops failed and left them in much distress; both as to provisions and clothing, they are miserably off; but the root of the evil is bad management, proceeding from the unsettled habits so constantly found amongst the Irish, there is hardly an English family amongst them. Indeed I think myself that though their poverty is unavoidable, yet cleanliness even amongst rags, and a something of the appearance of comfort, even in the deepest distress, are and may be always found where Christ is formed in the heart, and cleanliness in the poor man's house (at least in this country, though the rule will hardly bear in England, where dirtiness is disgraceful) generally betokens some degree of godliness in the heart. In this settlement I did not find *above two or three* children possessing even a shadow of religious knowledge. The catechist went little further in his instructions than the mere teaching of the catechism, and reading the scriptures. I held service here and collected only about forty-five persons out of the *thirty-six* families; on a week day, somewhat more! and I found but *one or two* houses were family prayer was regularly kept up.

The next settlement was pretty much like it, I visited about twenty-one families, total, *ninety-eight*; can read, *fifty-nine*; bibles, *eighteen*. I met with here however, I think, more decided spiritual light, and had altogether more comfort, still however, had I a

heart that could feel more, I should be more inclined to say, "oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night," for the miserable state of poor sinners here left to themselves, and who in their blindness and their ignorance still say, "I shall have peace though I walk in the imaginations of mine heart." Oh! my dear sir, what are we Watchmen about? surely we are but half awake ourselves! Where is the sound of our bowels, where are our bowels of mercy for souls, immortal souls, when constantly we see them drop, one after another, before our eyes, to spend by our neglect an immortality in hell!! Alas! alas! may God in his great love stir us up to be *more alive*, "lest we provoke him to anger and to swear "in his wrath, that we ourselves shall never enter into his rest:" may we strive with more urgent love, which will give more earnestness to our words, more zeal to our actions, more force to our arguments, to save brands from the burning. May He make the sword of the spirit a more powerful instrument in our hands, to overcome those who rise up against the Lord and his anointed. I have hardly left room to say that I begin to fear the society, in whose service the Bishop placed me, will fall to the ground for want of funds, I tarry however the Lord's leisure, I desire to be still to watch his providence and follow, not to go before Him. In the meantime let me know what you wish me to do, should what I anticipate, actually take place.

HERVEY VACHELL.

Rev. W. J. D. Waddilove.

The society alluded to, is the society formed at Quebec by the influence of the late Bishop, similar to the Society at Toronto, and I have reason to believe that the melancholy consummation which Mr. Vachell expected, is now not likely to occur. The instructions I sent him were to fall back in such case upon me, and to apply to the Bishop of Montreal to assign him a Travelling District in the Upper Province, for which he was originally destined, and to which service my funds are specifically confined, except in so far, as the late Bishop of Quebec, required and received assistance elsewhere. I have however lately heard from the Bishop of Montreal, that Mr. Vachell will be continued in the Lower Province, and I have been requested, as agent of "the Stewart fund," to send out a successor to Mr. Vachell, to be placed at the disposal of "the Society for Converting and Civilizing the Indians, and spreading the Gospel amongst the Destitute Settlers of Upper Canada" established, as I have before stated, in 1830, at Toronto.

EDITOR.

Extract of a Letter from the Rev. — — —, Missionary in one of the Settlements on the River Sorel, South of Montreal, Lower Canada, received January 4th, 1837.

I have been the honoured instrument in the hands of God of bringing about one most gratifying case of conversion, I trust, both to Protestantism and to God. My landlady, a Canadian and a truly good woman, worshipped with us in public yesterday for the first time. I spoke to her on the subject of religion, and read some passages from the Epistle to the Hebrews to her a few days after I arrived, but she seemed much annoyed; one

remark I made, however, took such hold upon her mind that she could not sleep, (she has since told me,) for several nights; she afterwards, at family prayer, stationed herself near the door, for she would never come in; when I found this out I invariably prayed for her though not by name. About two weeks ago, a deserving member of the congregation told me that Mrs. Unwin had been to see her in great distress of mind, telling her that her former faith was greatly shaken, and that she felt extremely wretched and miserable. When I heard this I took the first opportunity of speaking to her, I offered to go over all the points in dispute between ourselves and the Church of Rome, bible in hand, which I did for several days together; I told her to pray for the gift and the guidance of God's Holy Spirit to shew her the truth, which, I believe, she did most fervently. I never saw such anxiety for the truth, such deep sorrow for past darkness and neglect, and such meekness for instruction, in any person before. It ended, as I have mentioned, and has served to cheer me up not a little under "fears within and fightings without."

In connection with this I learned the other day a circumstance which gave me sincere pleasure. About eighteen miles below this, at St. Francois, is a tribe of Indians under the spiritual domination of the Romish Church: a few years since, one of the tribe wandered away into the United States; although he could not yet speak one word of English, he wandered away to Dartmouth College, in New Hampshire I believe, where some express provision is made for the education of Indians; in four or five years he got, not only a good education, but also a knowledge of the truth, to which he was for some time bitterly opposed; he returned to his native village, and from his attainments was speedily promoted to the situation of schoolmaster and interpreter; but he did not long let his talent lie hid in a napkin; he went to work reading the scriptures, praying and conversing from hut to hut, and God blessed his labours to the conversion of some fifteen or twenty other poor Indians. Opposition, however, soon began to assail him on the part of the Priests, who trembled for their power,—the storm raged loud and long; the Priests wrote to their Bishop, to the Superintendent of Indian affairs, and to the Governor, it is said; the result was, that the poor little Indian was dismissed from his situations and set adrift in the world; but when man forsook him God took him up. Some of his quondam friends in the States hearing of the state of things, urged him to apply for ordination to some Presbytery they named, and for support to the Foreign Missionary Society, which he did, and got both. They furnished him also with a small press—thus fortified, he returned to his post and re-commenced operations—printing, preaching, writing, reading, and "adding to the Church daily such as shall be saved." He was up here ten or twelve days ago, on his way to Montreal, to raise money to build a Church. I had a long talk with him, and encouraged him to the utmost of my power; he raised a very tolerable sum here, and in four days' rounds in Montreal, completed the amount; he is back again at his post in the very heart of Popish delusion and darkness, battling away manfully against the errors of that Church. I am told that in

all the Roman Catholic villages near the townships and along the frontier, there is a great spirit of inquiry abroad.

I am circulating Bibles and Tracts, French and English, in all directions, but I am looking out a-head expecting a hubbub shortly.

THE FIRST REPORT

Of the Society for propagating the Gospel among the destitute Settlers and Indians in Lower Canada.

In presenting this, their first Report to the public, the Committee feel it to be their duty to give some account of the history and objects of the Society.

This Society was first formed in June, 1835, although it did not assume its present name till February, 1836. At its first formation, measures were taken for engaging the services of a Clergyman to itinerate within the district of Quebec, and to remain at Grosse Isle during three months of the summer.

In furtherance of these measures, the Rev. Mr. Knight was licensed by the Bishop of Quebec, as the Missionary of the Society; and commenced his ministerial labours at Grosse Isle, in the latter part of June, 1835.

Here he remained till the middle of September, visiting the sick in the hospital, burying the dead, and preaching wherever he had an opportunity, to the troops and others resident on the island, as well as to those strangers from Europe, who frequently in large numbers land here, and remain until allowed by the quarantine regulations to proceed. He then went down to Metis, a destitute settlement 210 miles from Quebec, where seventy persons at least, entirely cut off from the means of grace, and unaccustomed to hear in public the sound of the Gospel, gladly availed themselves of the opportunity thus afforded by his presence among them.

After visiting the few scattered settlements lying between Metis and Quebec, he returned to Grosse Isle, where he remained till the close of the navigation. He now directed his course to the settlements on the south side of the St. Lawrence, spending some time in Frampton, St. Charles on the Kennebec, Broughton, Ireland, Inverness, and visiting the different smaller settlements in their neighbourhood.

On the resignation of Mr. Knight, arising out of the wish, and consequent exertions of the Settlers of Frampton, (whose affections he had gained in his previous labours as a Catechist on the spot,) to have him resident among them, the Rev. Harvey Vachell, whose zeal and faithfulness in the discharge of his duties as Curate of Quebec, had recommended him to the attention of the Society, was chosen to succeed him; but in consequence of the stay of the Rector of Quebec in England, Mr. Vachell was not able to commence his Missionary labours till the month of September, 1836.

In the course of the summer, however, a few visits were paid by other Clergyman resident in Quebec, to the station at Grosse Isle: and Mr. Knight, by appointment of the Bishop of

Quebec, again went down to Metis. On this occasion he went thirty miles further, to Matan.

At both places, as well at Rivière du Loup, on the west side of Metis, he was welcomed by attentive congregations; and preached to listening hearers, who seldom for years had heard the word of life.

On the 16th September, Mr. Vachell, now released from his engagements in Quebec, by the arrival of the Bishop of Montreal, proceeded to Grosse Isle, where he remained a month, till the hospital was empty—preaching three times on the Sabbath days, visiting the sick, reading the Scriptures, distributing Tracts, conversing and praying with all who were willing to avail themselves of his ministrations.

In the beginning of November, he crossed the river St. Lawrence to Liverpool, taking Belaire in his route; and after visiting the families in this district, he re-crossed the river to Valcartier and Rivière aux Pins.

In the beginning of December he proceeded to St. Patricks, thence after seven days of trying exertion, to Bourg Louis, Cap Santé, and Port Neuf, taking the scattered settlements in his route.

As soon as the violent storm in the beginning of January would allow him to begin travelling again, he crossed the St. Lawrence to the settlements formerly visited by Mr. Knight, and other new and similar ones, which had not yet been visited by any Missionary.

In this tour of eleven weeks he visited St. Nicholas, St. Giles, different smaller settlements in the neighbourhood of Leeds, Inverness, Ireland, Upper Ireland, Halifax, Bennet's Settlement, and all the smaller settlements or concessions in this vast tract of country. His plan was to take up his residence in some central place, there to preach to congregations wherever they could be assembled; and in the intermediate time to go from house to house, travelling on snow shoes when the road was otherwise impassable, and seeking out every scattered wandering sheep in the wilderness;—and from many interesting particulars related by him, and also by Mr. Knight, there is reason to hope that their united exertions have not been in vain—that God has blessed their faithful endeavours to the awakening of some who were dead in trespasses and sins—to the quickening of others who were sinking into religious apathy—to the encouragement of many who were giving up all hope of ever being able to join again in the worship of the Church of England, and so becoming careless to what system of error they might attach themselves.

Such, by the blessing of God, have been the labours already undertaken and accomplished by this Society. In laying them before the Society and the public, the Committee cannot refrain from expressing their thankfulness to Him who hath put it into the hearts of any of his servants to attempt such a necessary work, and hath also thus far ruled and overruled the wills of others to the promotion of it. And they trust that the objects in view are such as require but to be stated, in order that they may be appreciated, and more generally promoted.

It is not to give bread to the hungry, and bodily comforts to the houseless and naked : it is not to bind up the wounds and remove the diseases of those who for want of an earthly physician are ready to perish : No ! Though the Committee feel assured, that if these were the objects which they had in view, the call to promote them would not be made in vain. But they have *higher objects, more urgent wants, more crying distresses* in view. Souls are perishing ! Hell is enlarging herself without measure ! Sin, ignorance, and error are yearly slaying their hundreds ! Nay, spiritual death is swallowing up thousands who have almost no man to care for their souls, *none* to lead them to the great Physician, *none* to speak comfortably to them and tell them that there is remission of sins through a Saviour, that they have an all healing balm in the gospel, an ever ready physician there. It is to *souls*, wretched, and miserable, and poor, and perishing, that they seek, under the Divine blessing, to communicate life, light, comfort, and salvation ; and they are not afraid to assert, that in the same proportion as heaven is more valuable than earth, and eternal more dreadful than temporal misery, so the wants of the soul are more to be regarded and more carefully to be supplied than those of the body.

That the Protestant settlers in the large tract of country chosen in the sphere of the society's labours are in this state of spiritual destitution, may be seen from the annexed extracts from the Missionaries' journals. That they are likely to remain so for a considerable time, if left to their own resources, must be evident to every one who knows any thing of the state of new settlements. But then shall they be allowed to remain in such a condition, while their need might be (at least in some measure) supplied out of our abundance ?

The Committee now proceed to quote some few extracts from the Missionaries' journals, transmitted to them from time to time.

FROM MR. KNIGHT'S JOURNAL.

Sunday, 2nd August.—I preached to about sixty persons from Renfrewshire. On Sunday 9th, performed service to upwards of a hundred persons, principally from the neighbourhood of Inverness, and dissenters. It was upon this occasion, that when I said to them, the service is not that to which you have been accustomed, one of them answered, O Sir, that is no matter, if you only preach the gospel. I told them I would gladly give them an opportunity of judging.

Sunday, 6th December.—I preached again at St. Charles, to a congregation of between seventy and eighty persons.

On Tuesday I proceeded up the Kennebec road, with Mr. * * * * *, (who kindly accompanied me,) and preached to a small congregation from the townships of Marlow and Jersey ; several persons came in just as I had finished ; I was sorry to hear that general notice had not been explicitly given by the person who had undertaken to do it. This was the first sermon preached in that neighbourhood. Before sermon commenced, I baptized a child. On my return to St. Charles the next day, I met one of the persons who had been too late the evening before, (a dissenter,) he seemed much affected while expressing

his regret at their destitution of the means of grace, and at not having been present in time, owing to his not having received intimation until I passed his house. His feelings impeded his utterance, and Mr. * * * * * told me that the tears were rolling down his cheeks, as he turned away to go. On the following days I visited most of the families in the neighbourhood, and on Saturday I baptized a child privately.

Friday 18th. After much difficulty I reached Mr. Hall's at Broughton, and on Saturday I went to see a sick man apparently in the last stage of consumption.

Sunday 20th. I preached to a very attentive congregation of about seventy persons, after which I baptized four children. On Monday several of the inhabitants waited upon me and expressed a great anxiety for the services of a clergyman at regular periods, if it were only once in a quarter, and their willingness to contribute towards the maintenance of a missionary for this purpose, as far as their means would permit. I afterwards visited several of the families, in one of which I was requested to give them a "word of prayer," as it was the first time a clergyman was in the house. I of course complied, and offered up a prayer for the extension of the gospel, more particularly among the destitute settlements throughout the district, and the whole diocese, and for a blessing on the exertions of the society, which had provided for them the present opportunity of hearing the word of life. I also attended a sick person. This visit was more satisfactory than the previous one, which had, I trust, been instrumental in giving him clear views of the only ground of our acceptance, and corresponding humility and comfort.

Friday, Christmas day, I preached to a congregation of about sixty persons, in a neat little school house, erected at the private expense of Mr. * * * *, one of the principal inhabitants. On Saturday I visited several of the families in the neighbourhood, and in Bennet's Settlement, and baptized eleven children.

Sunday 27th. To my great satisfaction the person at whose house I had been most kindly entertained for three days, decided upon having his family baptized, and his household, ten in number, were enrolled among the followers of Christ.

The adults seemed much impressed with the solemn nature of the obligation they were entering into; and during the service were affected to tears. I trust that their hearts were prepared, and that through God's mercy they will become members of the Church triumphant. For my own part I shall always look back upon it as one of the most interesting and happy of my ministrations.

I preached in the Methodist Chapel to a congregation of about a hundred. After the service was over, several persons came forward and addressed me kindly. One welcomed me to that part of the country, and another prayed that God might speed my plough.

Monday, 28th. I preached at the house of Mrs. * * *, in the Dublin range of Inverness, to between forty and fifty persons, and baptized three children. On the following day I preached

in the Scotch settlement in that township, in the house of Mr. * * * *, the principal person in that neighbourhood. They are Presbyterians, but received me very cordially, and Mrs. * * * * shook me by the hand at the conclusion of the discourse, and expressed her gladness to see any who preached the Gospel truly.

EXTRACTS FROM THE JOURNAL OF MR. VACHELL.
NOVEMBER.

Saturday 19th. Visited one family, the head of which, a Scotchman, much surprised me by telling me that he was turned a Roman Catholic, and soon after saying so, got up and left the room. Visited nine families, one, a poor woman, lately arrived here with six small children, listened to me with the deepest tearful attention: the words of the Gospel seemed like the words of a well known friend suddenly striking upon the ear in a foreign land, and were welcomed as the spring by Hagar in the wilderness.

Two heads of families I saw, both lying down to sleep off the effects of drink, to which their houses and families bore testimony they were too much addicted.

Sunday 20th. In consequence of the frost the preceding few days, and the river having taken last night, none from the settlement of the River *aux Pins* were able to come over, and only one family from the opposite side crossed (where the water was rapid) in a canoe. I had a congregation of about seventy—never had more fixed attention; and when I set before them their sinful mode of life, their profaneness, Sabbath breaking, neglect of God's word, their bringing up their children in almost heathen ignorance; and when I told them, to use St. Paul's language, Phil. iii. 18, even weeping, that there were those amongst them, enemies to the cross of Christ, whose end was destruction, whose God was their belly, whose glory was their shame, &c., some seemed evidently much affected, and God grant the effect be not as the early dew that fadeth away. Had afternoon service: about sixty attended; the same marked attention as before.

DECEMBER.

Sunday 4th. Had divine service this day at a Settler's house; not more than twenty-five; they were very attentive to the sermon, but their demeanour at prayers evidenced how long they had been unaccustomed to divine worship. Thus, prayer books were very few; responses not made; I was obliged to make signs when they were to rise, sit, or kneel. Just opposite to the place where we had service, was a building that was begun about two years ago, for the purpose of holding divine service, and it was yet unfinished.

On a general review of my labours in this settlement, although I cannot but say with pleasure there is certainly more decidedly spiritual light than at the last place, yet I never in my life was forced to witness so much filth, misery, and wretchedness, the sure and certain signs of a neglected Gospel and a slighted Saviour.

I found some making a profession of their religion, and ready to speak of their experience; but when I came to seek for the

fruit of faith ; when I looked for the universally adopted resolution of truly converted heads of families, "as for me and my house we will serve the Lord," we will assemble round the family altar, we will hear and read the word of God, we will join our prayers, we will sing His praises. When I looked for children brought up in the nurture and admonition of the Lord, to love His word, His name, His day, His ways ; and sought for holiness of life and conversation. Alas ! against how many even among those who have a name to live by, might the Lord write *Tekel*, thou art weighed in the balance and found wanting.

Friday 16th. Met with little of individual interest, except in the case of two families—a child in each I found to be in absolute heathen darkness. In one, where I performed a baptism, the child, an intelligent boy, stared first at me, then at his mother, in *astonishment*, when told to *kneel down to pray to God!!* The mother endeavoured to excuse this, by saying, "that the bush was a bad place to bring up children." I endeavoured to point out the sin she was guilty of in thus neglecting her child. At another house, a sensible-looking little girl was in utter ignorance of God, of Heaven, of Hell, of who Jesus Christ was !! And yet the mother affirmed she regularly said her prayers: a painful illustration of John iv. 22, "Ye worship ye know not what." At another, found all in complete ignorance and negligence, except the eldest girl, about fifteen years of age.

Notwithstanding, however, these cases of ignorance, and much dirt and misery in some houses, on the whole I found more decided marks of piety, and more Scriptural knowledge, than in any place I had before visited. Found family prayers kept up in *one family only*.

LEEDS—SECOND JOURNAL.

Visited six families—I held conversation in one of them with a child of about seven. Who is the Lord Jesus Christ? child laughing, I dont know. To another—Did you ever hear of the Lord Jesus? No. To a third, about ten—Did you never hear for what purpose Jesus Christ came into the world? No. And can it be possible that none of you ever heard, that except ye believe in the Lord Jesus Christ you must perish ; for you have all sinned and need a Saviour ; Turning to the mother—Have you never taught your children that they are sinners? My children never did any harm, they are not sinners. But the scriptures say that all have sinned : even a child is known by his doings, whether his ways are pure ; and foolishness is bound up in the heart of a child. Ah that is all very true, but there is no sin in their hearts *yet* poor dears. Then I much fear you have never yet been brought to feel yourself a lost and perishing sinner. Me ! I thank God I am no sinner, I never sinned in my life !! To a few other questions, she returned answers shewing evidently she wished I would either hold my tongue or go. Prayed for grace and strength, and laid before her as forcibly and plainly as I could, the awful state of her soul, and warned her to flee from the wrath to come, to the Saviour. Her husband, coming in, evinced the same totally dark state, left some tracts and

came away. They have been twenty years in the country, ten here.

JANUARY.

Thursday 26th. Visited eight families: found much temporal distress, owing to the badness of the crops last season; but more spiritual distress, (though, alas! little felt) owing to the barrenness of stony hearts: the seed sown (though there has been but little of that) having fallen on the way side, or upon rocky ground, &c., so that the word preached has little profited them, not being mixed with faith in them that heard it. After visiting all the families, collected them together in a central house; read part of the evening service; preached to them; sung, at the commencement, a psalm; and, at the conclusion, the evening hymn; prayed; and returned to my old quarters for the night.

Amid many interruptions to which the Missionary is constantly exposed in these cottage meetings; such as the fidgetiness of restless ill trained children, the noisy efforts of parents and others restraining them, the quarrelling of intrusive strange dogs, and in this instance the constant lowing of a lately born calf in the cellar just under my feet; yet I was enabled (and I felt reason to be thankful for it) to arrest the attention of my congregation (of which a good number were young people) in number about thirty: and I trust I may have been permitted to say something that shall prove a savour of life unto life, to those who heard me.

FEBRUARY.

Monday 6th. Returned to Leeds township; visited first and second ranges, two families. Kindly entertained at a house where the owner's hospitality was beyond his accommodations. Formed one of a party of eleven that slept in a room about twelve feet by ten.

Tuesday 7th. Continued my visiting along the first and second ranges, and crossed on snow shoes, about two miles through a swamp in a heavy snow; visited six families.

Sunday 12th. Preached in the morning at what is called the * * * settlement, to a congregation of about twenty-five adults, and nearly as many children: so entirely do they seem to have been neglected, and neglected themselves, that there were only two prayer books among them, and those possessing them did not know how to use them—not a soul knew how to make the responses: I speak this of the forms of the Church: hereafter when I visit them, I shall be able to say more of their Church (christian) principles. Preached in the afternoon to a pretty good congregation in the school house, on the opposite side of the Lake to that where I preached on Sunday last.

Visited in Ireland and Halifax, twenty-five families; number of bibles, twenty-four; number in families, one hundred and thirty-five; that can read, seventy-nine; bibles wanted, one; application for eight prayer books; baptized fourteen children; preached six times; examined one school, and distributed a variety of tracts.

These extracts ought to speak for themselves; let them, then, speak to the heart of every man, who values the blessing

of public and social worship, who knows or cares anything about the worth of the gospel to the soul. Let every man who does not deny that he is accountable for the goods and talents committed to him, take it into his serious consideration, whether these are not wants which demand all his sympathies, necessities which it is his privilege, no less than his duty to supply. He may have other and many calls to the exercise of christian charity, but this is one of a kind which first deserves his attention; this is to supply, as far as man may be the humble instrument of doing it, the one thing needful, and of what avail is any other kindness? To what purpose do we pity and give, if, after all, one want is still unsupplied? If those to whom we give, have not, after all, *the true riches*? If, supplied with every earthly comfort, they have not been begotten again to a lively hope of an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith unto salvation.

The following handsome and affecting Tribute from the Cobourg Church in Upper Canada, to the Memory of the Hon. and Right Rev. Charles James Stewart, late Bishop of Quebec, is taken from "the Montreal Herald Extract" of Nov. 25th 1837. This the Testimony of those who were Eye-witnesses of his Apostolic Labours, forms therefore a suitable Addition to a Volume the principal object of which is, to circulate more generally a knowledge of the unvarying Zeal and Virtues of this Primitive Bishop, and Destitution of his Diocese.

I.

Rest—Christian Warrior! rest—the War is past,
 Rest—for the fight is fought,
 The battle bravely won;
 Death is disarm'd—the Enemy—the last—
 Yields to the strength supplied
 By God's victorious Son!
 No more thy cheering voice
 Shall marshal for the field;
 That practised Arm no more
 The Spirits' Sword shall wield;
 Our honour'd Chief no more shall need
 Faith's all protecting Shield—
 Rest, Christian Warrior—rest.

II.

Rest—faithful Shepherd! rest, your task is done
 Rest—for your Pastor saith;—
 To me the Charge resign—
 True to the Trust, thou good and faithful one;
 Enter my heavenly fold,
 Partake of Bliss Divine.

The Streams to which thou erst
 Was wont my flock to lead,
 The Pastures where by thee
 My Sheep were taught to feed,
 Are all surpassed by higher Joys
 For thee by Love decreed
 Rest, faithful Shepherd ; rest.

III.

Rest—wakeful Watchman ! rest, the night is past,
 Rest—for a glorious Day
 Bursts on thy wearied Eyes !
 Spent was the night in Vigil, Prayer and Fast,
 Lest Zion to the foe
 Should fall a Sacrifice.
 Rest—where no ruthless Storm
 Thy Watchfire can destroy ;
 Rest—where no ambush'd foe
 God's Israel can annoy ;
 Securely rest in perfect peace,
 In Israel's Keeper's Joy !
 Rest—Wakeful Watchman ! rest.

IV.

Rest—pilgrim Bishop ; rest—thy toils are o'er,
 Rest—for the Great High Priest ;
 The Bishop of thy Soul
 Stayeth thy Pilgrimage for evermore ;
 Run is thy rugged Race
 And gain'd is Glory's Goal !
 Thou guileless Man of God !
 Thou venerable Priest !
 Unnumbered Works of Love
 Thy Righteousness attest,
 Apostle of the Western Wilds—
 Thy Ministry was blest,
 Rest—Pilgrim Bishop ! rest.

V.

Rest—on The Saviour rest thy rev'rend head—
 Rest—thou who ne'er desired
 Labour or Loss to shun—
 Old at three score, and gathered to the dead !
 Thy Glass of rolling years
 How prematurely run !—
 Thus God to us appoints
 A clouded, darksome, day ;
 Thus God from ills to come
 The righteous takes away ;
 Yet to her Fathers' Will resigned
 The Church bereaved doth say ;—
 Rest—Soldier—Shepherd—Pilgrim—Priest—
 Friend—Father—Worn-out Watcher ; rest—
 Sleep there in Jesus—on thy Saviour's breast !
 October—1837. E. D.

APPENDIX.

Copy of Letter from the Rev. H. Grasset, Secretary to the Society established at Toronto "for Converting and Civilizing the Indians, and Propagating the Gospel among the destitute settlers," to the Rev. W. J. D. Waddilove, relative to the future proper episcopal management and expenditure of the Upper Canadian Travelling Mission Fund, and the support and payment of the "Stewart Missions" as appointed by the late Hon. and Right Rev. Charles James Stewart, Lord Bishop of Quebec.

Dated from Toronto, Upper Canada, June 22, 1837.

REV. SIR,—At the desire of the Lord Bishop of Montreal, I write to inform you of the arrangements which have been made by his Lordship and the society, &c., in reference to the missionaries resident in Canada, whose salaries are chargeable to the funds raised by your exertions in England. The following is an extract from a letter of the Bishop of Montreal to me as their Secretary.

Quebec, April 4th, 1837.

DEAR GRASSETT,—I ought to have begun "Rev. Sir," as it is in fact an official communication which I have to make, but I presume that you can charge yourself with officially ascertaining whether the central society, if I may so call it, at Toronto, for propagating, &c., will be disposed to undertake the expenditure of the funds raised in England by the Rev. Mr. Waddilove, and to pay the missionaries whom he has sent out, or may continue to send out to the Bishop. Upon the departure of the Bishop of Quebec for England I wrote to Mr. W. and told him that I did not expect that he would confide to me the distribution of his funds, as he had confided them to the hands of his friend the Bishop of Quebec, and that I wished these missionaries to draw directly upon himself—to this he strongly objects, as tending in his opinion to weaken the bond of connection and dependence which ought to subsist between the Bishop and the missionaries on the spot, and he urges the expediency of making the payments either through me, or through the society at Toronto acting in concert with me. All that I should wish is that when any *fresh* arrangements (for engaging new missionaries, or augmenting the stipend of those already employed, or making up deficiencies under any particular circumstances) I should have communication of them before they are made final.

As Mr. Green is waiting for information respecting the source to which he is to look in future for his payments, and I am also desirous of writing as soon as possible to Mr. W., I shall be obliged if you will take the earliest opportunity to bring this matter under the consideration of the society. It will of course follow that the location of any additional missionaries sent out

by Mr. Waddilove will be a matter to be deliberated upon by the society.—Believe me &c.,
 G. J. MONTREAL.
 Rev. H. J. Grasset, Secretary of the Society for Civilizing and Converting the Indians and Propagating the Gospel among the destitute settlers in Upper Canada.

REPLY.

Toronto, 10th April, 1837.

MY DEAR LORD,—I beg to acknowledge the receipt of your letter dated 4th inst., and to inform you that I brought the subject of Mr. Waddilove's communication before the managing committee at their quarterly meeting on Saturday last. I am directed to intimate to your Lordship their willingness to accede to Mr. Waddilove's proposal, and to pay the salaries of the missionaries chargeable to his account, as soon as the necessary funds shall have been transmitted to the society's treasurer at Toronto, Alex. Wood, Esq. I am further instructed to inform you that the society are fully sensible of the propriety of conferring with your Lordship in any new arrangement affecting the appointment of missionaries, and that your Lordship's request on this head shall be scrupulously attended to.

I have the honour, &c.

H. J. GRASSETT, Secretary.

The Right Rev. the Lord Bishop of Montreal.

The receipts and expenditure on this account, are as follows:—

Cr. check on the Upper Canadian Bank } for balance at the credit of the Rev. W. J. D. Waddilove	} £14 18 3
Remitted to the society's treasurer by the Bishop of Montreal	
	178 11 2
	193 9 5
Dr. half year's salary of Rev. Thomas Green, to Feb. 1837.....	} 50 0 0

Balance remaining in treasurer's hands currency £143 9 5

I shall be happy to furnish you with any additional information you may desire, and hoping that you will find the above correct and satisfactory.

I remain, Rev. Sir, your faithful humble servant,
 H. J. GRASSETT, Secretary to the Society for civilising and converting the Indians, and propagating the gospel among the destitute settlers in Upper Canada.

To the Rev. W. J. D. W.

Letter from the Rev. H. J. Grasset, Secretary to the Society for Converting and Civilizing the Indians and Propagating the Gospel at Toronto, to the Rev. W. J. D. Waddilove.

Dated Toronto, 30th Dec., 1837.

REV. SIR,—I beg to acknowledge the receipt of your letter of 11th June and 12th Sept. last, which I have had the pleasure

of laying before the Managing Committee of the Society for converting and civilizing the Indians, &c., and I have received instructions from the Committee to offer to yourself and friends their warmest acknowledgments for the valuable assistance which they have already received through your means, and to express their willingness to co-operate with you in future, by using their best endeavours, in conjunction with their President, the Bishop of the Diocese, to apply faithfully and to the best advantage, the funds you may be enabled to place from time to time at their disposal.

I have written to Mr. Harpur to ascertain what balance will be due to him at the close of the present year, up to which period the allowance was pledged to him by the late Bishop of Quebec, from the Upper Canadian Travelling Mission Fund.

I have also written to Mr. Green to apprise him of your wishes that he should receive his salary in sterling, and that this arrangement should take effect from the date of his appointment. As soon as the amount of his claim shall have been ascertained and sanctioned by the Committee, he will receive authority to draw upon the Treasurer for the amount.

Owing to the recent disturbances which have agitated this province, and which have more particularly affected this city, a meeting of the Committee which was to have taken place early in this month, has been unavoidably postponed. The fact is, that on the very day when the Committee were to have assembled, the city was on the point of being attacked by the insurgents, and every gentleman (Clergy as well as others) capable of bearing arms, was engaged in militia duty.

We trust, by God's blessing, that tranquillity will shortly be restored, and hope that when the interruption which has been put to matters of business shall have ceased, I shall be able to send you a statement of the Treasurer's accounts, and furnish you with any other information which may appear either necessary or interesting to yourself and your subscribers.

I remain, Rev. Sir,

Your faithful servant,

H. J. GRASSETT, Secretary.

Rev. W. J. D. Waddilove.

Copy of a Subscription Paper now circulating in England, for the purpose of aiding the Society for Converting and Civilizing the Indians, and Propagating the Gospel among Destitute Settlers in Upper Canada. York, Upper Canada, April, 1833.

The Society for Converting and Civilizing the Indians, and Propagating the Gospel among Destitute Settlers in Upper Canada, has already made its appeal to the benevolence of the British public. During the summer of 1831, a subscription upon a plan similar to the present was set on foot by the Lord Bishop of Quebec, and discontinued only from his Lordship's return to his diocese.

Encouraged by the favourable light in which the objects of the Society were then regarded, and the pecuniary aid then placed at its disposal, the Society have continued to support a valuable Mission to the Indian tribes assembling at the Sault St.

Marie, between the Lakes Huron and Superior, and further ventured on the establishment of a Mission for the benefit of a portion of the Settlers in the Upper Province, destitute of the outward means of grace. A Clergyman appointed to this Mission has been for some time making the tour of one of the twelve districts into which the Upper Province is divided, and it is truly gratifying to find from his reports with what thankfulness his visits have been received, and how earnestly their repetition has been implored: how desirous the members of the Church have shewn themselves of being organized under his direction, of erecting places of worship, and establishing schools for religious instruction. The first experiment has been so eminently successful, as regards the single district in which it was tried, that the Society are most anxious to make a second, could they be enabled so to do; and they are persuaded that their brethren of England could not confer a boon more inestimable upon the Destitute Settlers who are members of the Established Church, than that of assisting to effect this measure. Should this, by the Divine blessing and their generous co-operation, be accomplished, Ten Districts will still remain to be supplied; and their necessities are such as to be daily crying aloud for relief to the Society, whose resources are altogether inadequate to respond to the call, Let the benevolent friends of the Establishment at home consider how great a tide of emigration is setting in for the Canadas, how many of their communion must necessarily be carried away with it to these shores, and in penetrating our forests, leave behind them the blessed ministrations of the Church in which they have been nurtured. Let it also be generally borne in mind, how the *Venerable Society for the Propagation of the Gospel in Foreign Parts* have been crippled in their noble exertions for the spiritual benefit of the Canadas, by the withdrawal of the usual Parliamentary Grant; and to how small a degree the British public now stands charged with the maintenance of the Church in this Province. Above all, let it be remembered, that for want of proper nourishment in its infant state, the Church of England cannot but suffer irremediably in all the stages of its future growth.

NUMERICAL RETURN OF RESIDENT INDIANS IN UPPER CANADA.

TRIBE.	NUMBERS.	
	Men,	Women, and Children.
Chippewas of Cheneil E'Carté and St. Clair	391	
Hurons, Munseys, Chippewas, (Amherstburgh).....	168	
Moravians, Munseys, Chippewas, (River Thames)...	775	
Grand River	2,140	
Chippewas of Lakes Huron and Simcoe	505	
Mississaguas of the River Credit	220	
Mississaguas of the Rice and Mud Lakes	268	
Mahawks of the Bay of Quinté.....	345	
Mississaguas of Kingston	110	
Mississaguas of Grape Island	117	
Total ..	5,039	

LIST OF SUBSCRIBERS TO THE UPPER CANADIAN TRAVELLING MISSION FUND

OF THE

Late Hon. and Right Rev. Charles James Stewart, Bishop of Quebec,

FROM AUGUST 1st, 1834, TO MARCH 1st, 1835.

Subscribers' Names.	1834.			1835.			1836.			1837.			Residence.	
	£.	s.	d.	£	s.	d.	£.	s.	d.	£.	s.	d.		
Miss Graham.....	1	1	0	1	1	0	Deceased.	...	...	...	...	...	Bryanstone Square, London.	
Sir Geo. Musgrave, Bart.....	1	1	0	1	1	0	Deceased.	2	2	0	2	2	0	Edenhall, Cumberland.
Dow. Mary Lady Musgrave.....	2	2	0	...	...	...	Hexham Collections.	2	2	0	2	2	0	Brighton.
Rev. W. J. D. Waddilove.....	2	2	0	...	...	...	Hexham Collections.	2	2	0	2	2	0	Beacon Grange, Northumberland.
Mrs. Waddilove	2	2	0	...	...	...	Hexham Collections.	2	2	0	2	2	0	Beacon Grange, Northumberland.
Rt. Hon. Sir J. Graham, Bt. M.P.	2	0	0	...	...	...	Hexham Collections.	2	0	0	...	...	...	Netherby, Cumberland.
Rev. Wm. Graham.....	2	0	0	...	...	...	Hexham Collections.	2	0	0	...	...	...	Rector of Arthuret, Cumberland.
Rev. Dr. Madan.....	10	0	0	...	...	...	Hexham Collections.	...	...	...	...	...	...	Prebendary of Peterboro'.
Rev. W. Airey.....	1	1	0	...	...	...	Hexham Collections.	...	...	...	...	...	...	Minister of Hexham Abbey.
Hexham Collections .....	...	...	...	...	...	...	Hexham Collections.	...	...	...	...	...	...	Woolington, Northumberland.
Matt. Bell, Esq. M.P.	1	0	0	...	...	...	Hexham Collections.	1	0	0	...	...	...	Edmondcastle, Cumberland.
Thos. H. Graham, Esq.....	2	0	0	...	...	...	Hexham Collections.	1	0	0	...	...	...	Loughbrow, Hexham.
Miss Plummer	1	1	0	...	...	...	Hexham Collection.	...	...	...	...	...	...	Okerland, Hexham.
John Ruddock, Esq.....	1	1	0	...	...	...	Hexham Collection.	...	...	...	...	...	...	Battle Hill, Hexham.
Nichs. Ruddock, Esq.....	1	1	0	...	...	...	Hexham Collection.	...	...	...	...	...	...	Beacon Grange, Hexham.
Miss Ramsay.....	0	10	6	...	...	...	Hexham Collection.	...	...	...	...	...	...	Beacon Grange, Hexham.
Miss Waddilove	0	10	6	...	...	...	Hexham Collection.	...	...	...	...	...	...	Beacon Grange, Hexham.

Nichs. Ruddock, Esq 1 1 0
 Miss Ramsay 1 1 0
 Miss Ramsay 0 10 6
 Miss Waddlove 0 10 6
 Hexham Collection
 Hexham Collection
 Hexham Collection
 Hexham Collection

Subscribers' Names.

	1834.		1835.		1836.		1837.		<i>Residence.</i>
	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	
Rev. J. Collinson, Collection.....	10	12 7½	..	..	..	..	..	..	Rector of Gateshead.
Rev. H. Wastell.....	1	0 0	..	..	..	..	..	..	Newbro', Hexham.
Wm. Peareth, Esq.....	0	10 0	..	..	..	..	..	..	Usworth House, Newcastle.
Miss Stewart.....	1	0 0	..	..	..	..	..	..	Heriot Row, Edinburgh.
Rev. H. Yorke.....	1	0 0	1	0 0	1	0 0	1	1 0	Vicar of Bishop Middleham, Durham.
Rev. H. Douglas.....	1	0 0	..	..	..	..	..	..	Rector of Whickham, Durham.
Rev. J. Tyson.....	0	10 0	..	..	..	..	..	..	Vicar of Merrington, Durham.
Rev. J. Willey.....	1	0 0	..	..	..	..	..	..	Curate of St. Mary's, York.
Mrs. Surtees.....	1	0 0	..	..	..	..	..	..	Mainsforth, Durham.
Mrs. G. D. Trotter.....	..	..	..	..	..	..	0	10 0	Bishop Middleham.
Rev. Richd. Clayton.....	1	1 0	1	1 0	1	1 0	2	3 0	Minister of St. Thomas', Newcastle.
Ditto, Collect. in St. Thomas' Ch.	..	..	31	4 9	..	..	..	..	Newcastle.
Miss Wood.....	4	0 9½	..	..	2	5 6	..	..	Newcastle.
Collection in All Saints, Newcas.	5	9 6	..	..	..	..	..	..	Newcastle.
Collection in St. John's.....	..	..	..	..	24	2 8	..	..	Newcastle.
Collection in St. Nicholas.....	..	..	..	..	6	1 0	..	..	By Rev. Hugh Nanney.
Collection in Corbridge Church.....	..	..	..	..	7	1 6	..	..	By Rev. R. Lyon, D.D.
Collection in St. John Lee.....	..	..	..	..	10	17 10½	..	..	By Rev. Messrs. Railton and Cooke.
Collection in Bywell Church.....	..	..	..	..	8	7 6½	..	..	By Rev. B. Keunicott.
Col. in Woodhorn & Newbiggin.....	..	..	..	..	2	8 0	..	..	By Rev. J. Scurr.
Collection in Allendale Church.....	..	..	..	..	9	2 8	..	..	By Rev. C. Bird.
Collection in Cholerton Church.....	..	..	..	..	2	9 6	..	..	By Rev. R. Messenger.
Col. in Shotley & Whittonstall.....	..	..	..	..	4	12 3	..	..	By Rev. Hugh Nanney.
Collection at Blyth.....	..	..	..	..	2	19 9	..	..	By Rev. Hugh Nanney.
Collection at Jarrow.....	..	..	..	..	..	..	19	8 10	By Rev. S. Courtenay.
Collection at Charles, Plymouth.....	19	3 0	15	10 0	..	..	8	8 0	By Rev. D. Kelly.
Col. at Sproxtton, Leicestershire.....	..	..	..	..	..	..	10	7 0	By Rev. D. Kelly.
Col. at Stainsby, Lincolnshire.....	..	..	55	19 3	..	..	..	..	By Rev. E. B. Ramsay.
Col. in St. John's Ch., Edinburgh.....	..	..	13	5 7	..	..	..	..	By Rev. W. Whiteside.
Collection in Keswick Church.....	..	..	..	..	..	..	..	..

<i>Subscribers' Names.</i>	1834.			1835.			1836.			1837.			<i>Residence.</i>
	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	
Collection in Whitburn Church	..	..	..	..	..	..	..	..	..	..	..	..
Col. in St. James' Ch., Edinburgh	20	0	0	..	..	..	..	..	..	9	5	10	By Rev. Thos. Baker.
Rev. J. Gilpin	..	..	..	..	..	..	..	..	..	140	2	1	By Rev. D. Begot.
A. J. Cresswell Baker, Esq.	5	0	0	5	0	0	5	0	0	10	0	0	Sedbury Park, Yorkshire.
Right. Hon. H. Goulburn	1	0	0	..	..	..	..	..	..	5	5	0	Cresswell, Northumberland.
Hon. Baron Hume	1	1	0	1	1	0	1	1	0	1	0	0	Whitehall Place, London.
Miss Hume	1	1	0	..	..	..	..	..	..	1	0	0	Exchequer, Edinburgh.
James Mackenzie, Esq.	1	1	0	6	1	0	1	1	0	1	1	0	Moray Place, Edinburgh.
Miss Mackenzie	1	1	0	1	1	0	1	1	0	1	1	0	Ainslie Place, Edinburgh.
Right. Hon. Holt Mackenzie	1	1	0	1	1	0	1	1	0	1	1	0	Ainslie Place, Edinburgh.
Lt.-Col. M'Innes, E.I.C.S.	1	1	0	1	1	0	2	2	0	2	2	0	Ainslie Place, Edinburgh.
Mrs. Horne	1	1	0	..	..	..	..	..	..	2	0	0	Hampstead.
Digby Cayley, Esq.	0	10	0	..	..	..	0	10	0	0	10	0	St. Helen's, Ripon, Yorkshire.
Mrs. Cayley	1	0	0	..	..	..	..	..	..	..	..	..	Ripon, Yorkshire.
Sir Geo. Cayley, Bart.	2	0	0	..	..	..	1	0	0	..	..	..	Ripon, Yorkshire.
Mrs. Allanson	5	0	0	..	..	..	..	..	..	..	..	..	Brompton, Yorkshire.
Rev. E. and Mrs. Kilvington	2	2	0	2	0	0	1	0	0	..	..	..	Broughton, Flints.
Mr. Thos. Robinson	0	10	0	..	..	..	..	..	..	..	..	..	Ripon, Yorkshire.
Rev. W. Warde	1	0	0	..	..	..	..	..	..	..	..	..	Solicitor, Ripon.
R. J. Thompson, Esq.	5	0	0	..	..	..	1	1	0	..	..	..	Kirby Hall, Yorkshire.
Mrs. Lawrence	20	0	0	..	..	..	30	0	0	10	0	0	Studley Park, Yorkshire.
Mrs. and Miss Dodd	..	..	..	2	0	0	..	..	..	20	0	0	Cloverley Park, Salop.
Mrs. Thompson, Senior	1	1	0	1	0	0	..	..	..	..	..	..	Skelton Grange, Yorkshire.
Rev. James Charnock	2	2	0	2	2	0	5	0	0	..	..	..	Bishopton Close, Yorkshire.
Rev. Geo. Wray	2	0	0	..	..	..	..	..	..	..	..	..	Bramhope, Otley, Yorkshire.
Miss Wray	5	0	0	..	..	..	..	..	..	..	..	..	Bramhope, Otley, Yorkshire.
Anonymous by Do.	1	0	0	..	..	..	..	..	..	..	..	..	Leeds.
E. A., a Friend at Beckett & Co.'s	5	0	0	..	..	..	..	..	..	..	..	..	Chelsea.
Rev. H. Blunt	2	2	0	..	..	..	..	..	..	..	..	..	Brayton, Cumberland.
Sir W. Lawson, Bart.	2	0	0	..	..	..	1	6	0	..	..	..

Anonymous by D.D. 1 0 0
 E. A., a Friend at Beckett & Co.'s 5 0 0
 Rev. H. Blunt 2 2 0
 Sir W. Lawson, Bart. 2 0 0

Subscribers' Names.	1834.			1835.			1836.			1837.			Residence.
	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	
Rev. H. G. Liddell	2	0	0	..	..	..	..	..	..	2	2	0	Easington, Durham.
Mrs. Brand	1	0	0	..	..	..	1	1	0	2	2	0	Durham.
Mrs. Crowe	1	0	0	1	1	0	2	2	0	2	2	0	Durham.
Rev. W. N. Darnell	5	0	0	..	..	..	Collection.	..	..	..	..	..	Stanhope.
Rev. H. Gipps	1	1	0	1	1	0	..	..	..	..	..	..	Corbridge, Northumberland.
Rev. the Chancellor of Carlisle ..	1	1	0	..	..	..	..	..	..	..	..	..	Dalston, Carlisle.
Rev. J. Heysham	1	1	0	..	..	..	..	..	..	..	..	..	Sebergham, Cumberland.
Wm. Nanson, Esq	2	0	0	..	..	..	..	..	..	..	..	..	Carlisle.
John Hodgson, Esq	5	0	0	..	..	..	20	0	0	..	..	..	Bowness, Carlisle.
Miss El. Leathes	1	0	0	..	..	..	..	..	..	..	..	..	Cockermouth.
Mrs. Lodge	2	0	0	..	..	..	..	..	..	..	..	..	Abbey-street, Carlisle.
Miss Carlyle	1	0	0	..	..	..	..	..	..	..	..	..	Abbey-street, Carlisle.
Mrs. Johnson	1	0	0	1	0	0	1	0	0	1	0	0	Fisher-street, Carlisle.
Mrs. Fawcett	1	0	0	1	0	0	..	..	..	..	..	..	Scalby Castle.
Mr. John Forster	1	0	0	..	..	..	..	..	..	..	..	..	Carlisle.
Rev. Jos. Smith	0	5	0	..	..	..	..	..	..	..	..	..	Warwick, Carlisle.
Wm. Parker, Esq	1	1	0	2	0	0	2	2	0	2	2	0	Skerwith Abbey, Penrith.
Right Hon. Lord Wallace .....	..	..	..	..	..	..	..	..	..	2	0	0	Featherstone Castle.
Hon. Miss Harley	2	0	0	..	..	..	..	..	..	..	..	..	..
Rev. J. Hillyard	1	0	0	..	..	..	..	..	..	..	..	..	..
Mr. Henry Stevens	0	10	0	..	..	..	..	..	..	..	..	..	..
J. Ramsay, Esq. M.D.	2	2	0	2	2	0	2	2	0	2	2	0	Amersham, Buckingham.
Right Hon. Earl of Galloway ..	1	0	0	2	0	0	..	..	..	3	0	0	Galloway House.
Right Hon. Countess of Galloway ..	..	..	..	2	0	0	..	..	..	3	0	0	Galloway House.
Mrs. Stewart .....	..	..	..	1	0	0	..	..	..	..	..	..	Glasserton.
Sir Andrew Agnew, Bart. ....	..	..	..	2	0	0	..	..	..	..	..	..	..
Col. and Mrs. Vans Agnew .....	..	..	..	5	0	0	..	..	..	..	..	..	..
Mrs. Vans Agnew .....	..	..	..	1	0	0	10	0	0	..	..	..	..
H. H. ....	..	..	..	2	0	0	..	..	..	..	..	..	..
Lady Carnegie .....	..	..	..	1	0	0	..	..	..	..	..	..	Shrub Hill, Edinburgh.

Leds.
 Chelsea.
 Brayton, Cumberland.

<i>Subscribers' Names.</i>	1834.			1835.			1836.			1837.			<i>Residence.</i>
	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	
Hon. Miss C. Mackenzie	Charlotte Square, Edinburgh.
Hon. Miss Aug. Mackenzie	2	0	0	1	1	0	..	..	..
Mrs. Blair	1	0	0	1	1	0	Justiciary College, Edinburgh. St. John's Church, Edinburgh. Kelgraston.
Rev. John Sandford	1	0	0	..	..	..	..	..	..
Rt. Hon. Dow. Lady Hawarden	1	0	0	..	..	..	..	..	..
Hon. Miss Isa. Maude	1	0	0	..	..	..	..	..	..
Hon. Lord Medwyn	5	0	0	..	..	..	..	..	..
Rev. E. B. Ramsay	Collection.	..	..	1	0	0	..	..	..
Right. Hon. Lady Lucy Grant	1	0	0	..	..	..
John Grant, Esq.	1	0	0	..	..	..
Miss Ann Hay	0	10	0	..	..	..
Miss Elizabeth Hay	1	0	0	0	5	0	
Right Hon. Lady Lucy Gray	York Place, Edinburgh. York Place, Edinburgh. Picardy Place, Edinburgh. Green-street, Edinburgh. Of Lebeck. Rector of Bransby, Yorkshire. Rector of Cherry Burton, Yorkshire. Stillington, Yorkshire. Easingwold, Yorkshire. York. Bishopthorpe, Yorkshire. Sandhutton, Yorkshire.
R. Davidson, Esq.	1	0	0	1	0	0	
Miss Davidson	0	10	0	
Miss Duncan	1	0	0	..	..	..
Miss Burnett	1	0	0	..	..	..
A Friend in the Kirk	0	10	0	..	..	..
Mr. and Mrs. Moir	2	0	0	
Rev. R. Swann	1	1	0	1	1	0	1	1	0	
Rev. R. Ramsden	1	1	0	1	1	0	1	1	0	
Mrs. Croft	1	1	0	
Miss Whytehead	2	0	0	..	..	..	1	1	0	
Mrs. Thomlinson	5	0	0	..	..	..	..	..	..
Rev. W. H. Dixon	2	0	0	..	..	..	2	0	0	
Mrs. Walker	1	0	0	
Rev. W. Monck	0	10	0	1	0	0	..	..	..
Anonymous, Swann and Co	5	0	0	..	..	..	..	..	..
Rev. E. W. Stillingfleet	3	0	0	5	0	0	4	0	0	Hotham, Yorkshire.
Rev. D. Stillingfleet	2	0	0	..	..	..	..	..	..

Residence.

1837.

1836.

1835.

1834.

Subscribers' Names.

	1834.			1835.			1836.			1837.			<i>Residence.</i>
	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	
<i>Subscribers' Names.</i>													
Rev. W. H. Dixon	2	0	0	2	0	0	2	0	0	2	0	0	Bishopthorpe, Yorkshire.
Mrs. Walker	0	10	0	0	10	0	0	10	0	0	0	0	Sandhutton, Yorkshire.
Rev. W. Monk	5	0	0	5	0	0	5	0	0	5	0	0	Hotham, Yorkshire.
Anonymous, Swann and Co.....	3	0	0	3	0	0	3	0	0	3	0	0	
Rev. E. W. Stillingfleet	2	0	0	2	0	0	2	0	0	2	0	0	
Rev. D. Stillingfleet.....	13	10	6	13	10	6	13	10	6	13	10	6	Vicar of Wellington, Somerset.
Rev. R. Jarratt.....	10	0	0	10	0	0	10	0	0	10	0	0	Hotham, Yorkshire.
Henry Burton, Esq.....	1	1	0	1	1	0	1	1	0	1	1	0	Eitton, Yorkshire.
Mrs. Legard	1	1	0	1	1	0	1	1	0	1	1	0	Welton, near Hull, Yorkshire.
Miss Popple	1	1	0	1	1	0	1	1	0	1	1	0	Beverley, Yorkshire.
Rev. Mr. Warren.....	2	0	0	2	0	0	2	0	0	2	0	0	York.
Wm. Gray, Esq.....	1	1	0	1	1	0	1	1	0	1	1	0	Hull, Yorkshire.
Avison Terry, Esq.....	1	1	0	1	1	0	1	1	0	1	1	0	Hull, Yorkshire.
John Terry, Esq.....	1	1	0	1	1	0	1	1	0	1	1	0	Hull, Yorkshire.
Rev. J. King.....	1	1	0	1	1	0	1	1	0	1	1	0	Risby Hall, Suffolk.
Rev. J. Wastell	2	0	0	2	0	0	2	0	0	2	0	0	
Right Hon. Lord Montague	1	0	0	1	0	0	1	0	0	1	0	0	
Right Hon. Lady Montague	3	0	0	3	0	0	3	0	0	3	0	0	
Hon. the Misses Montague.....	1	1	0	1	1	0	1	1	0	1	1	0	
Right Hon. Lady Ann Scott.....	1	1	0	1	1	0	1	1	0	1	1	0	
Right Hon. Lady H. Scott.....	1	1	0	1	1	0	1	1	0	1	1	0	
Right Hon. Lady M. Marsham.....	1	1	0	1	1	0	1	1	0	1	1	0	
Rt. Hon. Ladies F. & C. Marsham	1	0	0	1	0	0	1	0	0	1	0	0	
Rt. Hon. Dow. Lady Brownlow	2	0	0	2	0	0	2	0	0	2	0	0	
Hon. the Misses Cust	7	0	0	7	0	0	7	0	0	7	0	0	
Rev. A. A. Proby.....	11	16	6	11	16	6	11	16	6	11	16	6	Amport Hants.
Bal. of Payt. by Messrs. Drummond	25	0	0	25	0	0	50	0	0	20	0	0	Oriel College, Oxford
Mrs. S. Shepherd.....	5	0	0	5	0	0	5	0	0	5	0	0	
Rev. Dr. Hawkins	6	0	0	6	0	0	6	0	0	6	0	0	
Right Hon. the Ladies Boyle	1	0	0	1	0	0	1	0	0	1	0	0	
Hon. Miss Addington	1	0	0	1	0	0	1	0	0	1	0	0	
Rev. D. Winstern	1	0	0	1	0	0	1	0	0	1	0	0	
Lady Tarleton	1	0	0	1	0	0	1	0	0	1	0	0	
Lady Mary Howe	1	0	0	1	0	0	1	0	0	1	0	0	
Benjamin Holdfast, Esq.....	1	0	0	1	0	0	1	0	0	1	0	0	
Mrs. Hawkeshaw.....	13	10	0	13	10	0	1	10	0	2	1	0	Swindon Manor, Cheltenham.

Subscribers' Names.	1834.		1835.		1836.		1837.		Residence.	
	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.		
Mrs. Gen. Prevost	1	0	0	..	St. John-Lee, Northumberland.	
Mrs. J. Hamilton .....	..	..	..	..	0	10	0	..
Miss Prevost .....	..	..	..	..	2	0	0	..
The Rev. J. W. Hayes .....	..	..	..	..	1	0	0	..
Mrs. Gen. Baines .....	..	..	..	..	5	0	0	..
Miss A. Peller	1	0	0	1		0
Mrs. Col. Lane .....	..	..	..	..	3	0	0	..
Mrs. Phelps	1		0
Right Hon. Lady C. Graham	2	0	0	2	0	0	Deceased.	..		
Miss Catherine Graham	2	0	0	1		0
Her Gr. the Duchess of Marlbro' .....	..	..	2	1	0	Collection.	..	..
Lieut.-Col. Cowper	1		1
Right Rev. the Bishop of Exeter .....	..	..	2	2	0	..	..	..
Anonymous by Capt. Proby .....	..	..	10	0	0	..	..	..
Right Rev. the Bishop of Chester .....	..	..	..	..	5	0	0	..
Right Hon. Earl of Aberdeen .....	..	..	100	0	0	..	..	..
Cash by Record Newspaper	3	16	0	14	11	
Colonel Daubency .....	..	..	..	..	1	0	0	..
Rev. Fr. Laing .....	..	..	2	2	0	2	2	0
Rev. J. Robson .....	..	..	..	..	2	2	0	..
Rev. J. Courtenay & Miss Farne .....	..	..	..	..	21	0	0	..
Mr. W. Reed .....	..	..	1	0	0	0	10	0
Rev. Alex. Stewart .....	..	..	2	0	0	1	0	0
Mrs. Lawson .....	..	..	..	..	..	..	..	..
Rev. Th. Holland .....	..	..	..	..	..	..	..	..
Hon. and Rev. G. Rushout	2	0	0	2	0	
Rev. Dr. Walton .....	..	..	2	0	0	1	0	0
Rev. J. Hopkins .....	..	..	1	1	0	1	0	0
Miss W. F. D. Waddilove	1	1	0	1	1	1	1	0		
									Bath.	
									The Mires, Tewkesbury.	
									Boroughbridge Hall, Yorkshire.	
									Burford House.	
									Birdbrooke, Essex.	
									Stambourne, Essex.	
									Thorpe, Ripon, Yorkshire.	

Subscribers' Names.

1834.

£. s. d.

1835.

£. s. d.

1836.

£. s. d.

1837.

Residence.

Burford House.
 Birdbrooke, Essex.
 Stambourne, Essex.
 Thorpe, Ripon, Yorkshire.

Residence.

<i>Subscribers' Names.</i>	1834.		1835.		1836.		1837.		<i>Residence.</i>
	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	
Mrs. Oxley.....	1	0 0	1	0 0	1	0 0	1	0 0	Ripon, Yorkshire.
Miss Pascoe.....	2	0 0	2	0 0	1	1 0	1	1 0	Penzance, Cornwall.
C. C. Oxley, Esq.....	1	0 0	1	0 0	0	10 6	0	10 0	Redcar, Guisbro'. Hexham C.
Charles Lowther, Esq.....	1	1 0	1	0 0	1	0 0	0	10 0	Wilton Park, Guisbro'.
Mr. W. Burnett.....	1	1 0	1	0 0	0	10 0	0	5 0	Ripon, Yorkshire.
Mr. Walkington.....	1	1 0	0	5 0	0	5 0	0	5 0	Ripon, Yorkshire.
Rev. John Charnock.....	1	1 0	1	1 0	1	1 0	1	1 0	Rector of Simonburn, Northumberland.
Rev. W. Elliott.....	1	0 0	1	0 0	1	0 0	0	10 0	Nunwick Park.
R. L. Allgood, Esq.....	0	10 0	0	10 0	0	10 0	0	10 0	Park End.
John Ridley, Esq.....	0	7 6	0	7 6	0	7 6	0	5 0	Humshaugh Cottage.
Mrs. Evans.....	1	0 0	1	0 0	1	0 0	1	1 0	Shobden Park, Surrey.
Archibald Little, Esq.....	1	0 0	1	0 0	1	0 0	5	5 0	Walwick Hall.
Miss Lydia Bulman.....	1	0 0	1	0 0	1	0 0	0	10 0	Rector of Falstone.
Rev. J. Taylor.....	0	10 0	0	10 0	0	10 0	0	10 0	Lincoln Hill.
Mrs. Charlton.....	0	10 0	0	10 0	0	10 0	0	10 0	Shields.
Rev. E. Fynes Clinton.....	1	0 0	1	0 0	1	0 0	1	0 0	Shields.
Mrs. Matthews.....	1	0 0	1	0 0	1	0 0	0	5 0	Shields.
The Misses Matthews.....	1	0 0	1	0 0	0	5 0	0	5 0	Shields.
Mr. Laing.....	0	5 0	0	5 0	0	5 0	0	5 0	Shields.
Major Reuchenburgh.....	1	0 0	1	0 0	1	0 0	0	5 0	Shields.
Mr. Laing, Jun.....	0	5 0	0	5 0	0	5 0	0	10 0	Shields.
Rev. J. Maughan.....	0	5 0	0	5 0	0	5 0	0	10 0	Shields.
Rev. H. Nanney.....	0	5 0	0	5 0	0	10 0	0	10 0	Jarrow.
Friends by Do.....	0	7 6	0	7 6	0	7 6	0	7 6	Whitchester, Haltwhistle.
Miss E. Smith.....	0	10 0	0	10 0	0	10 0	0	10 0	Elswick Court, Newcastle.
Miss Smith.....	0	10 0	0	10 0	0	10 0	0	10 0	Haltwhistle.
Mrs. Capt. Seward.....	0	10 0	0	10 0	0	10 0	0	10 0	Lipwood House.
The Misses Clarke.....	0	10 0	0	10 0	2	4 6	0	10 0	Brunton Hall.
Miss Tulip.....	1	0 0	1	0 0	1	0 0	0	10 0	Hexham.
Mr. Fairless.....	0	10 0	0	10 0	0	10 0	0	10 0	

Subscribers' Names.

Hon. and Rev. G. Rushout ..
 Rev. Dr. Walton ..
 Rev. J. Hopkins ..
 Miss W. F. D. Waddlove.....

<i>Subscribers' Names.</i>	1834.		1835.		1836.		1837.		<i>Res' dnce.</i>
	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	
Mr. E. Pruddah	1	0 0	0	8 0	0	5 0	0	7 0	Hexham.
Rev. Dr. Hurlock	2	2 0	1	1 0	0	5 0	0	7 0	Prebendary of Salisbury
Miss Maude	0	10 6	0	0 0	0	0 0	0	0 0	Colchester.
Rev. J. Round	2	0 0	0	0 0	0	0 0	0	0 0	Colchester.
W. B. Whitfield Esq.	1	0 0	0	0 0	0	0 0	0	0 0	Colchester.
A. Merry, Esq.	1	0 0	0	6 6	0	0 0	0	0 0	Colchester.
Mrs. Cox	1	0 0	0	0 0	0	0 0	0	0 0	Colchester.
Geo. Maude, Esq.	1	0 0	0	6 6	0	0 0	0	0 0	Colchester.
Donation	1	0 0	0	0 0	0	0 0	0	0 0	Colchester.
Rev. W. D. Capper	1	0 0	0	0 0	0	0 0	0	0 0	Hunstanworth.
Mr. Hernaman	1	0 0	0	0 0	1	0 0	1	11 0	Newcastle.
Mr. Ramsay	0	10 0	0	10 0	0	10 0	1	11 0	Berwick.
Miss Dixon	0	0 0	0	10 0	0	10 0	1	11 0	Ivy Cottage, Berwick.
Mr. Humble	1	0 0	0	0 0	0	0 0	1	0 0	Durham.
Miss Shadforth	1	1 0	1	1 0	1	0 0	1	0 0	Durham.
Rev. W. S. Gilly, D.D.	1	1 0	1	1 0	1	1 0	1	1 0	Prebendary of Durham.
Rev. R. Clarke	1	1 0	1	1 0	1	1 0	1	1 0	Rector of Ebechester, Durham.
Rev. J. Todd	1	1 0	1	1 0	1	1 0	1	1 0	Shincliffe, Durham.
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Total, as per Receipt Book..... £1,617 14 5

Interest on Investment made for security and continuance of the Two Gentlemen (Stewart Missionaries) sent out in 1835.....
October, 1835.....	.....	.....	.....	.....	£4 10 0
January, 1836.....	.....	.....	.....	.....	4 0 10
April, 1836.....	.....	.....	.....	.....	16 10 0
October, 1836.....	.....	.....	.....	.....	13 10 0
April, 1837.....	.....	.....	.....	.....	13 10 0
October, 1837.....	.....	.....	.....	.....	13 10 0
					<hr/> £59 10 10

N.B. This Interest, £59. 10s. 10d., has enabled the Fund to redeem a pledge of the late Bishop of Quebec, to allow £25 per annum for a period of three years, ending February, 1838, to the establishment and support of the Midland District Travelling Mission.

And, upon the supposition that support to the Upper Canadian Travelling Mission Fund will not be withdrawn, it has been stated to the Bishop of Montreal and the Society at Toronto, that a similar allowance shall be continued to any other Travelling or Indian Mission for the same period, D.V.

Income.

	£.	s.	d.
Total amount of Receipts and Promises as per Contra.....	1,617	14	5
Deduct Edinburgh Special Trust	140	2	4
Edinburgh Special Trust	140	2	4
March 29th.—By draft of Rev. Daniel Bagot, for } Church at Paris, Upper Canada.....}	70	0	0
Balance remaining	£70	2	4

Expenditure.

The late Bishop of Quebec's drafts for 1835	£133	3	0
Expenses to Quebec of Rev. Harvey Vachell and Rev. Th. Green in April and October, 1835	50	0	0
The late Bishop's drafts for 1836	150	0	0
Ditto sent out to India after his return	50	0	0
To Rev. T. Green for Bibles, &c., 1836	10	0	0
By the Bishop of Montreal's draft for 1837	50	0	0
To the Toronto Society for Midland Travelling Mission ..	50	0	0
To Ditto on Account for Mr. Green, &c.	50	0	0
Mr. Green directed to draw for Bibles, 1837	10	0	0
Invested for the Stewart Missions	553	3	0
.....	690	12	6
Expenses of Printing, Advertising, Circulating, and Postages from August 1, 1834 to March 1, 1838	1,243	15	6
.....	164	9	10
March 27, 1838.—Paid to the Rev. S. Lockhart, Executor of the late Bishop of Quebec, on account of Rev. Th. Green, 1835, and Rev. J. Fadden, 1836	1,408	5	4
.....	36	19	0
Balance in hand	1,445	4	4
.....	32	7	9
.....	£1,477	12	1

General Fund £1,477 12 1
Beacon Grange, March 2nd, 1838.

On opening the Upper Canadian Travelling Mission Fund for the late Bishop of Quebec, the undersigned pledged himself to his friends for the prompt application (by the Bishop) of the funds entrusted to him, and at the same time for securing the fulfilment of the pledges made by the Bishop and himself on the part of the Fund. It is hoped the above account will prove that both have been carefully redeemed. In conjunction with the Bishop of Montreal and "The Society for Converting the Indians, and propagating the Gospel amongst the destitute Settlers," (established at Toronto in 1830,) the objects of the late Bishop's Upper Canadian Travelling Mission Fund shall be carried on upon the same principles of prompt application to alleviate the distress, so long as the undersigned meets with support equal to the task he undertook in August, 1834.

(Signed)

W. J. D. WADDILOVE.

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LATEST POSTSCRIPT, RECEIVED MARCH 27.

*Eighth Letter from the Rev. Thos. Green, Stewart Travelling Missionary,
London District.*

Dated London, U. C., Feb. 19, 1838.

DEAR SIR,—I have been prevented writing sooner, having been busily employed, in addition to my usual labours, making up my second year's journal for the forthcoming report of the Toronto Society. I consider it much more interesting than the last, and regret there was not time to send it to you for "The Stewart Missions." It comprises a greater variety of incidents and details—the labours of a more extended mission. I send you, however, the letter of remarks with which I accompanied it, as it gives a succinct account of the wants of the district, founded upon the experience of the two years. And I will send you either the copy of the journal now at Toronto, or the printed copy, the first opportunity. Since my last communication we have been threatened with all the evils of a foul and unnatural rebellion, from which not our foresight, but the good providence of God *alone*, delivered us. I suppose you are aware that the Home and London Districts were the only disaffected parts of the Upper Province. I was not much surprised, as from personal observation in the various parts of the country which I visited as Travelling Missionary, I can ascribe the existing spirit of insubordination simply to *one cause*—the absolute lack of sound scriptural education, and faithful preaching. A large body of the disaffected are Universalists, whose teaching may be truly and briefly described—blessed are they who die in their sins, and whose practice in the various relations of life, amply verifies this to be their doctrine. I believe nearly two-thirds of the prisoners at present confined in the jail here are connected with this most unscriptural body. Not a few also of the Quakers of Norwich township have been suspected; and very many *professed* Baptists have been found arrayed in the ranks against their Sovereign Liege Lady the Queen. I am happy to be able to say, that as far as I can learn, (and I have pretty good means) the Wesleyan Methodists here, as connected with the *British* Wesleyans, have all rallied on the side of order and good government, and I am also happy to say that *I know not of one member of the Church of England*, nor have I *heard of any*, where my personal knowledge does not extend, being detected in aiding or abetting this unnatural and unwarrantable outbreak; but it can be alleged of some who at home enjoyed the outward means of grace under her shadow, and yet since their settlement in this country, being deprived of any stated ministrations, have become totally indifferent to any and every form of Christian worship. May this fact, coming under the notice of the Home Government, be instrumental, under Divine Providence, in directing their thoughts more pointedly to the deplorably destitute condition of the poor emigrants, and may it influence them speedily to make more extensive and proportionate provision for the maintenance and spread of true religion, than has been hitherto afforded. For

some weeks in various parts of the district, so great was the excitement that there was no travelling with safety, and in the few places which I did endeavour to visit not many came out to hear the word. Some being called out to serve in the militia, others being busily occupied in chopping wood, in order to leave a supply for their families, daily expecting to be themselves also called out for service. Although great excitement still prevails, I hope that soon we shall be cheered again with the blessing of undisturbed tranquillity. Each days residence in this country makes the spiritual wants more apparent. Some time since returning from a remote part of the township of London, I travelled with a person who had been for some years resident in this country ; among the various topics of our conversation, the advantage to be derived from Sabbath schools and Sabbath Services was introduced ; on which he observed " In our part we have no service on the day of rest, and it grieves me to perceive the manner in which Sunday is constantly desecrated—the neighbours indeed assemble in each other's houses, but it is only to talk about their farms and such like." Having preached the other day near Missouri, I met with an aged female from Hull, who had come a considerable distance to attend divine service. I inquired how long she had been in the country ? She replied nine years, and then mentioned the sad privation she and her family laboured under in the total absence of divine worship. She also stated that upon one occasion the son of one of her neighbours came to her upon a Tuesday, asking whether that day was not Sunday, so completely was the return of the Lord's Day forgotten amongst them, owing to the want of stated services. It is, however, cheering to witness the anxiety witnessed in many instances to attend the means of grace, when offered to them. I was lately driving towards the Huron tract, to keep an appointment, and was recognised upon the way by a person on horseback ; having enquired the place and the hour at which I intended to hold divine service, he at once relinquished the object of his ride, although within a short distance of the place to which business was carrying him, and accompanied me back, riding nearly ten miles, to attend the public worship of God. On the 6th of February, the day of thanksgiving for our deliverance from the evils of rebellion, I had two services ; one in the town in the morning, the other in the evening, at some distance in the country. At the evening service it is supposed there were not less than five hundred present ; among the number from fifteen to twenty Roman Catholics. It must be gratifying to you and your friends to know, that owing to your sending out a missionary into this section of the wilderness, so many persons were afforded, under existing circumstances, an opportunity of offering up their public thanks for the mercies vouchsafed to them. Yesterday I preached the funeral sermon of an old man from England, who I trust was a seal to my ministry. He and his family attended my preaching in their neighbourhood, and some months since he called upon me to officiate at the interment of his son, who died after a very short illness. I then took occasion to dwell upon the instability of temporal things, and the necessity and advantage of having our treasure

in heaven. He appeared at the time to be much affected by my appeal, and evidenced, in his subsequent conduct that the impression was not transitory. In my visits to him during his last illness, I found him resting upon the only sure foundation, "Christ and him crucified." And one remark I well remember his making—would to God it were the feeling and expression of all poor sinners—"Mr. Green, you know all my desire, all my desire now, is the Lord Jesus Christ, and that I may be accepted of him."

I have lately visited the township of Westminster, where I find several families attached to the Church—they are from England and Ireland—and I purpose, D. V. to hold divine service amongst them to-morrow. I contemplate visiting some townships to the west of the District, should the sleighing continue. I was surprised to find the Bishop understood my application as one for an *immediate appointment*, and I cannot be too grateful for his kind consideration of me, but it never was for a moment my intention to relinquish the charge in which the late dear Bishop placed me, until my engagement with you and your friends had terminated, apprehending that by so doing I might disappoint or inconvenience you, or even occasion a temporary stop in the "Stewart Mission." Although under present circumstances a fixed mission would be desirable, (indeed under any circumstances few constitutions could stand for a much longer period the travelling duties) I should be extremely sorry that the Stewart Mission should want a labourer, and therefore, (should such be your wish) I shall not abandon my post until you can procure one suitable to your own views, in my place—and believe me, whatever person you send out, I shall feel towards him as a brother, and shall render him all the assistance in my power—and hope to accompany him through the district in his first general circuit over the field of his future labours. I sincerely pray God may greatly prosper the work which he led *our revered Bishop* and you to commence, and out of a small beginning cause great things to spring forth. I shall see Mr. Flood in a few days, and will acquaint him with your wishes regarding his letters; and in case you should determine hereafter to bring out a second volume, you may rely upon it that if spared, I will not fail (however circumstanced) to collect and transmit to you, all the details likely to be useful or interesting which fall within my own labours, and also to supply you with any other matter I can glean.

Since I finished this letter our excitement has begun again, in anticipation of an attack from the rebels, joined by the Americans. It is now said that they have crossed the lines in the west, at Port Sarnia—if so, we may look for a march direct upon London. There are five hundred of our regular troops at Malden, sixty miles from Sarnia, with a few pieces of artillery, and also a large body of volunteers. May the Lord avert from us the horrors of war with the States, but it is now spoken of as inevitable.

I remain, dear Sir,

&c. &c. &c.

THOMAS GREEN.

To the Rev. W. J. D. Waddilove.

COPY OF MR. GREEN'S LETTER TO THE SECRETARY OF THE
SOCIETY AT TORONTO, ENCLOSED IN THE ABOVE.

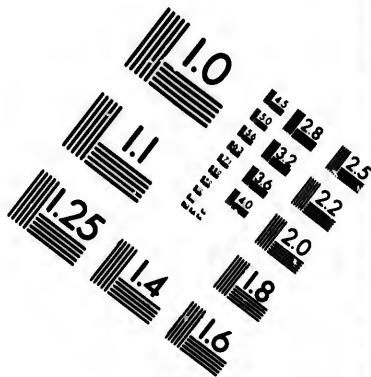
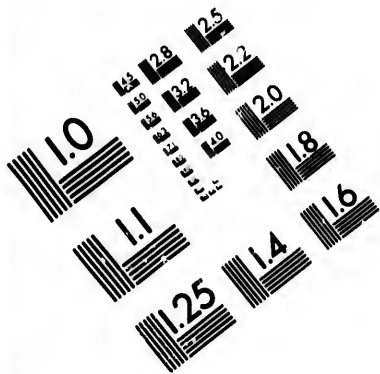
Dated London, Jan. 22, 1838.

REV. SIR,—In compliance with your request, I forward my journal for the second year; that for the previous, ending in November, 1836, I transmitted to Mr. Waddilove some time ago, for the information of his friends. For the first twelve months, in accordance with the instructions of our late valuable and lamented Diocesan, I confined my labours to the south-east portion of the district, which he considered in greater need of the exertions of a traveling missionary than the western townships, where there were several resident clergymen of the Church. My circuit embraced Walpole, Woodhouse, Windham, Burford, Norwich, Dereham, Middleton, Bayham, and occasionally Rainham. Throughout these townships I established fourteen mission stations, which I endeavoured to attend punctually every third week, in the fear that were my visits less frequent and regular, the congregations I had formed might, in the absence of the ministrations of our Church, unite themselves to some of the strangely varying dissenting bodies around them. I was received in every place with the greatest apparent pleasure, and many warmly expressed their delight in the anticipation of once again enjoying the services which they had attended and loved in their mother land. I never left them upon any occasion without receiving the most urgent invitations to return as soon and as frequently as my engagements in other townships would admit.

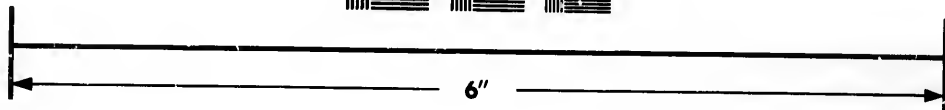
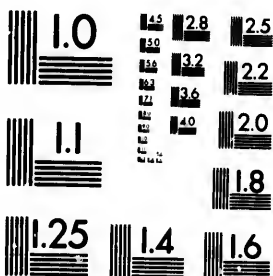
In some of their settlements, many who had been a long time connected with Dissenters, entirely owing to the want of means supplied by the Church, professed their willingness to return to her fold, and more than once was I assured that never should they have left it, had they only been favoured with a clergyman to reside amongst them on their first settlement in this country.

In Burford and Dereham the congregations are most desirous to have churches and ministers in their respective townships, and in Norwich they have testified a similar anxiety, not only by petitioning the Governor in Council, to have a clergy reserve, secured to their hoped for pastor, but also by offering sufficient lumber for the erection of a Church. However, though their desires are, I am sure, sincere, as new settlers with very limited means, they can do but little towards the accomplishment of their wish. As to Sabbath schools, I have exerted myself much to establish them in many places, but I regret that hitherto (chiefly from want of suitable teachers) with very imperfect success, except in the townships of London, Port Burwell, and Vienna. In the two latter places the valuable services of Mr. Kerr, the catechist, as superintendent, have been by the Lord's blessing, rendered very efficient. It having been intimated to me from the Lord Bishop of Montreal, a short time previous to Mr. Cronyn's departure for England, that I should take charge of the London congregations; during his absence, I removed from Simcoe to this place, and in consequence of the distance from those places, where for the first





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year, I had regularly visited and officiated every third week, and also from the number of new appointments, I found it necessary to make in this township, and those adjacent, where the people came out in numbers, whenever an opportunity was offered, I was reluctantly obliged, in some measure, to relinquish attendance on the more remote settlements, Vienna and Port Burwell included; but whenever circumstances permit, I still ride over to visit my first flocks. I have distributed some prayer books and testaments, and also several hundred of tracts, supplied to me by the Upper Canadian Travelling Mission Fund, and from the manner in which these, and some other little works of my own, have been received, I am led to think, that I might, with much advantage to the cause, establish a lending library, such as is usually attached to Sabbath schools at home. I regret that my own means do not permit my extending the collection, so as to render $\frac{1}{2}$ of general avail through my circuit.

Since my location here, my visits have extended to the adjacent townships of Biddulph, M'Gilivray, Osborne, and Missouri, in all of which, I am sure, from my own experience, and the professions of the people, a resident clergyman could collect very large congregations of Church families; their present spiritual destitution leaves them most lamentably open to the pernicious and anti-christian doctrines which are daily and actively disseminated by the busy agents of Satan.

On Mr. Cronyn's return, (which is shortly expected) the Lord permitting, I shall again resume my visits in the field of my first labours; and earnestly do I long for the time, when the numerous settlers there, will not be dependent on my poor services alone, but may enjoy supplies proportionate to their needs. According to my own judgment, I shall say that at least seven resident ministers could find ample spheres for their most zealous labours in the townships which I have already visited, were they placed in the following manner—one at Port Burwell (where there is a neat church and parsonage house) and Vienna, both in the township of Bayham, one at Dereham, one at Norwich, one at Burford, one at Walpole and Rainham, one at Osborne and M'Gilivray, one at Biddulph and Missouri, two in the township of London. In the above arrangement I have not included the *town* of London, as I trust that ere long the Lord may be pleased to restore to the people of this place their absent pastor built up in all holiness, and more than ever desirous to devote the many talents with which his Heavenly Father has endued him to his master's glory. Were these places which I have named favoured with the fixed ministrations of our church, what vast tracts of this immense district would still continue destitute of the outward means of grace, with their necessities constantly increasing from the constant influx of emigrants. The harvest truly is great—may the great head of the church soon send forth abundance of labourers.

I have the honour to remain,
&c. &c. &c.

THOMAS GREEN.

To the Rev. H. Grasset, Secretary, &c. &c. Toronto.

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BY THE REV. JAMES LAWSON, M.A.,
Vicar of Buckminster, Lincolnshire.

